A TREATISE OF THE AVTHORITY OF THE CHVRCH.

The ſumme whereof was delivered in a Sermon preached at *Belfaſt*, at the Viſitation of the Dioceſe of *Downe* and *Conner*.

By HENRIE LESLIE, Biſhop of the Dioceſe.

Intended for the ſatisfaction of them who in thoſe places oppoſe the Orders of our Church, and now publiſhed upon occaſion of a Libell ſent abroad in writing, wherin this Sermon, and all his proceedings are moſt falſely traduced

Together with an ANSWER to certain objections made againſt the Orders of our Church, eſpecially kneeling at the Communion.

I Cor. XI. 22.
Doe yee deſpiſe the Church of God.

AVGVST.
Contra rationem nemo ſobrius, contra Scripturas nemo Chriſtianus, contra Eccleſiam nemo pacificus ſenſerit.

CIC. lib. 2. De Nat. Deor.
Veſtra ſolùm legitis, veſtra amatis, cæteros cauſâ incognitâ, condemnatis.

DVBLIN,
Printed by the Society of Stationers, Printers to the Kings moſt Excellent Majeſty. *Anno Dom.* 1639.

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I Cor. XI. 22.

Doe yet dispise the Church of God.

AVGVST.

Contra rationem nemo sobrius, contra Scripturas nemo Christianus, contra Ecclesiam nemo pacificus sentit.

CIC. lib. 2. de Natu[illegible]

Vestra solum legitis, vestra aetatis, [illegible]

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BRITISH MUSEUM

TO THE RIGHT HONORABLE THOMAS

LORD VISCOUNT WENTWORTH, Baron of *Wentworth-Woodhouse*, Lord *Newmarsh* and *Oversley*, Lord Deputy General of the Realme of *Ireland*, Lord Lieutenant of the Countie of *Yorke*, and Lord President of His Majesties right Honorable Councell established in the North of *England*, and one of the Lords of His Majesties most Honorable Privy Councell.

RIGHT HONORABLE,

SOCRATES *reports, that there happening a terrible fire in* Constantinople, *which consumed a great part of the city, and fastened on the Church, the Bishop went to the Altar, and falling downe upon his knees, would not rise from thence, till the fire was quenched, and the Church preserved: So when I entered in-*

to my charge, (whereunto I was called by your Lordſhips gracious favour) I found a great fire kindled in that Church, which though it was but Ignis fatuus, *proceeding from inconſiderate zeale; yet it threatned the deſtruction of our Church, and the utter aboliſhing of all good order: wherefor I indeavoured to bring diverſe buckets of water out of the* Sanctuary *for quenching of that flamme, albeit as yet I have not found either my paines or my prayers to be ſo effectuall.*

At firſt the Apoſtles Quære *tooke a deepe*
1. Cor. 4. 21. *impreſſion in me,* Shall I come unto you with a rod or in love, and in the ſpirit of meekeneſſe? *And therefor I begun with gentle perſwaſions,* ſuſpendens verbera, *and* producens
2. Tim. 2. 25. ubera, (*as the fathers ſpeake*) *even* in all meekneſſe inſtructing them who are contrary minded; *as having ſuch a charitable opinion of*
Salv. de Gubern. l. 5. *them as* Salvian *had of ſome* Arian hæretickes *in his time,* Errant, ſed bono animo errant, *and* Euthymius *of others,* Quidam Phariſæi
Euthym. in Luc. 14. ſemi-mali; *But I found that I had to doe with men præoccupyed with præjudice and partiality, and ſo wedded to their own wills, that they were*

reſolved

resolved to receive no information, making good the saying of Maxentius, Mens contentioni indulgens, & non sanari sed vincere cupiens, aversa ab eis quæ rectè dicuntur, tantum intenta est in hoc, ut inveniat quod pro partibus suis loquatur. *A contentious mind desiring victory, and not truth, takes no notice of that which is truely spoken, and deviseth only how to elude the same, and find something to speake for his owne part.* Ap. Bign. in Biblioth. T. 4.

Whereupon I altered my course, and finding by the symptomes of their disease, that it is a head-paine, or rather heady; I remembred that when the Shunamites *child cryed* my head, my head, *his father bid carry him to his mother; So I thought it the best course to carry them unto their mother the Church, and shew them both her authority to injoyne those orders which they oppose; and her power to censure and correct such as are disobedient unto her constitutions. But for all this, They persist in their errors, grow more resolute in their opposition, and more diligent to draw disciples after them, like unto him of whom it was said:* He is come downe unto you having great wrath, because hee 2 Kings 4. 19. Revel. 12. 12.

knoweth that he hath but a short time. *So that it may be said of them, as the Prophet of the hard hearted* Iewes, Lord thou hast stricken them, but they have not sorrowed, thou hast consumed them, but they have refused to receive correction, they have made their faces harder then a stone, and have refused to returne. *And this is no new thing for heretickes to bee confirmed in their errors by their sufferings; It was observed in ancient time, that not only* Christianitas, *but even* hæresis mortibus crescit.

Ierem. 5. 3.

And surely I have many times wondered how those men who are none of the learnedest, should be able to draw such a faction after them, and bewitch the minds of the people: for every one of these Presbyteriall Dictators *is more esteemed then the whole* Church *of* God, *they take upon them to teach their mother to give suck, the people have plucked out their owne eyes, and given to their teachers, being now able to see nothing but through their spectacles, unto whom they doe ascribe more then* Papall Infallibility. *But I find that it hath beene so in former times, that in a faction neither the learnedest*

men,

men, nor the best, but the most factious are regarded. Primianus *and* Maximianus *were the heads of the two factions of the* Donatists, *and sayeth* S. Augustin: *It was well for them that faction fell out, else* Primianus *might have beene* Postremianus, *and* Maximianus, Minimianus: *But now in schisme either of them was a jolly fellow, and the head of a party: So faction gaines these men more esteeme, then otherwise they could either have, or deserve in Gods* Church.

And besides their forwardnesse to lead a faction, I have observed diverse other meanes wherby they have wonne the affection of the people unto a generall liking of their cause; I. *A great shew of holynesse, like the* Encratites *of old, who termed all other Christians that lived not in like austerity* Psychicos, *that is, carnall: And yet even in this they come farre short of that mortification, which was either in* Pelagius *of old, or is at this day in the* Socinians, *whom I may justly terme* sentinam hæreticorum, *the worst of hæretickes.* II. *Their diligence in preaching, which yet in them is, rather the labour of the lungs, then of the brain, and (I thanke* God)

many

many of the conformable Clergie, are as painefull as they. III. *To taxe the faults of men in chiefe place, and the present government, which the multitude (being ever prone to innovation, and dislike of the present Lawes) are apt to approve, as* Nazianzen *observed in his time,* he is thought the holiest man that can find most faults, and the greatest zelot for the trueth, who is pleased with nothing, but what proceeds from his owne devising. *Are not these they whom* S. Peter *describes that should*
II. Pet. 2. *arise* In populo, *amongst the people,* despisers of governement, back-biters of them that are in dignity, speaking evill of those things they know not, who promise unto themselves liberty? *That is the thing at which they ayme* [liberty;] *for howsoever they seeme to except only against our Lawes, yet the thing they would have, is a freedome from all Lawes, and that it may be lawfull for every man to apparrell* Gods *worship in what fashion he pleaseth, and to doe what seemeth good in his owne eyes, as though there were no* King in Israel: *whereby they doe wonderfully please the factious people,* Et hoc ipso placere cupiunt, quod placere contem-

contemnunt, *They seeke to please the people by displeasing of authority.* IV. *They give unto the people both by their doctrine and example incouragement to commit two sinnes, whereunto of all others they are most inclined,* Vsury *and* Sacriledge: *Wherefore* S. Iude *describing those* murmurers, & complainers whose mouths speake proud things, *sayeth,* They have mens persons in admiration because of advantage, *And that we may all know whom he meaneth, he addeth,* These are they that separate themselves. *By whose divinity, men (as I sayd) have these two advantages, one that they may lend their money upon usary: Another that they may safely robbe* God *of his tythes, and devour all manner of holy things: This last was the ayme of some* Politicians *in the kingdome of England, they set on discontented men, to cry out against the government of the* Church, *hoping by that meanes to prey upon Bishoprickes and Cathedrall* Churches, *as they had done before upon the* Abbeyes. V. *This their snow-ball of popularity hath gained no small accesse by their lying: They traduce those who are not of their faction, as men either of scandalous life, or*

ver. 16.

ver. 19.

mainetayners of false doctrine, and such as seeke to draw us backe agayne unto Popery: They tell the people of their owne victories in disputations and conferences, how they have put others to silence with the strength of their arguments, when indeed they have not spoken one wise word: They boast of the inward testimony of Gods *spirit assuring their consciences of the trueth of their doctrine. And this (as sayeth a learned writer) is* Tutissimum mentiendi genus, *The safest way of lying is for men to intitle* God *to their owne dreames. Lastly, But the speciall meanes wherby they have advanced their faction, is by insinuating into the weaker sexe in whom there is least ability of Iudgment. By this meanes the Serpent overcame mankind, he first tempted the woman, and by her seduced Adam: By this meanes the Philistines overcame* Samson, They ploughed with his heifer and so found out his riddle. *And this indeed hath beene the common practise of all heretickes:* the Iewes stirred certaine devout & honorable women to resist Paul. *These new Gospellers make use of such instruments to oppose the* Church, *and for the most part their* Proselytes

Ludov. Viv. de verit. fid. christ. l. 4. pag. 428.

Iudg. XIV. 18.

AA XIII. 50.

are

are of that Sexe, *as if their generative vertue were ſo weake that they could beget none but daughters. Now to ſearch a litle into the cauſe of this: Beſides the weakeneſſe of their Iudgement to diſcerne betweene truth and error, and the naturall inclination which is in women to pitty; two things eſpecially make them in love with that religion, one, It is naturall unto the daughters of* Eve *to deſire knowledge, and thoſe men puff them up with an opinion of ſcience, inabling them to prattle of matters of divinity, which they and their teachers underſtand much alike: Inſomuch that albeit* S. Paul *hath forbidden women to ſpeake in the* Church, *yet they ſpeake of* Church *matters more then comes to their ſhare. The other is a deſire of liberty and freedome from ſubjection; for theſe teachers allow thē to be at leaſt quarter-maſters with their husbands, inſomuch that I have not obſerved that faction to prævaile but where husbands have learned to obey their wives, and where will and affection weare the breeches. There is a civill conſtitution in the authentickes againſt women,* Non percipientes ſacroſanctam & adorabilem communionem. *that would not receive*

the holy and adorable Communion; that they should lose their douries or Ioyntures, which if it were in force in this kingdome, I thinke some of our Ladies would not be so stiff-kneed, choosing rather to goe without that blessed Sacrament, then receive it kneeling.

By these meanes have they assayed to batter the orders and whole fabrick of our Church, *which like* Cæsars *bridge, the more it is oppugned the stronger it stands; yet they themselves are not all agreed what forme of Policie they would have, and I thinke if it were left to their owne choice and frame, they would prove as wise as* Hermogenes Apes *in the fable, who would build houses, and live after the manner of men; but when they went about it, they had neither tooles nor skill to effect the worke: In the meane time they labour to bring all men in dislike with the present governement, like* Platoes Euthyphro *who accused his owne father, and like that ungracious fellow* Lamprocleus *who slandered his mother. The* Romans *did nourish in the Capitol certaine dogs, and geese which by their barking and gagling should give warning in the night of theeves that entered in: But if they*

Cæs. de bello Gall. lib. 4.

Xenoph de dict. & fact. Socrat.

cryed

cryed in the day time when men came in to worship, then their leggs were broken; because they cryed when there was no cause. Those men have given a false Allarum, crying, barking, gaggling against us, against their mother, their brethren, as though we were all theeves, when there is no other cause, but that we desire to worship God reverently, which they cannot endure.

It hath grieved my very soule to see my flocke thus straying in the præcipices of error and schisme, and I have endeavoured by all meanes to reduce them unto the unity of the Church, whereunto I was rouzed up by your Lordships commands, and therefore I presume to offer unto your Lordship this small account of my labours. The cause which I maintaine is just, the thing which I plead for, is order, and whether should I then goe for Patronage, but unto him who is the admired patterne of Iustice, and Patron of order. Besides, If any thing could proceed from my meannesse, worthy of your Lordship, it is already deserved by your favours unto my selfe, and by your kindnesse unto Gods Church, which is such, that we were all most unthankfull, if we did

did not acknowledge that your Lordship is next under his sacred Majesty, Instaurator Ecclesiæ Hibernicæ, *and so a lively Image of him who is the true Defender of the faith upon earth. But, I forbeare to give your Lordship your deserved prayses, lest I be thought like* Psapho *his bird which sung the prayses of him who nourished her. Besides as* Alexander *would be painted by none but* Apelles, *graven by none but* Lysippus, *one an excellent Paynter, the other an excellent Carver: So your Lordship deserves a worthyer pen to expresse the glory of your actions, and I hope such a one shall be found to perpetuat your memory unto the worlds end. In the mean time I shall pray God that this kingdome may be long blessed with your happy governement, and that your God may remember all the kindnesse that you have shewed unto his House: My Lord, this is the constant prayer of*

Your Lordships most
humble servant, and
daylie Orator

HEN. DVNENSIS.

In Tractatum pro Authoritate Eccleſiæ, per Reverendum in Chriſto Patrem HENRICUM providentiâ Divinâ Epiſcopum DUNENSEM.

AGnoſco inceſſumq; gravem, grunnitum, et ocellum
Totum albugineum, *tenſas ad ſidera palmas,*
Fœmineam linguam & tardam: frontiſq; Catones.
Quò [a] Donate *ruis? Quate* Medea *ſepulchro*
Evocat, & peſtem noſtris infuderit oris?
Bella tibi Præſul, tibi bella parantur, Ovili
Inſtat, & oppugnat caulas ſub vulpe lupellus.
Hic Zelus *furor eſt: hæc ſancta ſuperbia* Matris
Contemptus, quin arma capis ruit ocyus ordo.
Hæc paritas fratrum *tollet veſtigia* Patrum.
At fruſtrà moneo; per te Sanctiſſime Præſul.
Evigilas, ſtructas in cœlum deſtruis arces,
Audacemq; hoſtem, ſocioſq; potentibus armis
Vltrà Sauromatas, *alioſq; repellis in* orbes.
En [b] navem *Arcadicâ properantem merce; gravatam*
Mole ſuâ: miratur onus Neptunus, & undis
Inſolitum prohibet pecus, atq; remiſit, & unà
Ruditus veteres, vetus in mendacia virus.
Et quaſi luſa iſtis divina potentia nugis,
Majus in opprobrium, velis invexit eiſdem
Quos ſimulant, ipſos per anomala dogmata, [c] Aſellos.
Dignus eras præſul quercu *meliore, ſed idem*
Hîc tibi cum Paulo communis *ab hoſte* [d] *triumphus.*

[a] Vide collationem Puritani & Donatiſtæ pag 98.

[b] Argos puritanica.

[c] Hæc navis genuinos etiam aſinos ex ſecundo partu è Galliâ nobis effudit,

[d] 1. Cor. XV. 32.

RO. MAXWELL,
Archidiac. Dunenſ.

In Tractatum pro Authoritate Ecclesiæ, per Reverendum in Christo Patrem HENRICUM providentiâ Divinâ Episcopum DUNENSEM.

Agnosco incessumq; gravem, grunnitumque oculum
Totum albugineum, tensas ad sidera palmas,
Fœmineam linguam & tardam frontisq; Catones.
Quo [a] Donate ruis? Quæ te Medea sepulchro
Evocat, & postem nostris infuderit oris?
Bella tibi Præsul, tibi bella parantur, Ovili
Instat, & oppugnat caulas sub vulpe lupellus.
Hic Zelus furor est hæc sancta superbia Matris
Contemptus, quin arma capis ruit ovius ordo.
Hæc pari tas fratrum tollet vestigia Patrum.
At frustra moneo; per te Sanctissime Præsul
Evigilas, structas in cœlum destruis arces,
Audacemq; hostem, sociosq; potentibus armis
Ultra Sauromatas, aliosq; repellis in orbes.
En [b] navem Arcadicâ properantem merce; gravatam
Mole suâ: miratur onus Neptunus, & undis
Insolitum prohibet pecus, atq; remisit, & unâ
Ruditus veteres, vetus in mendacia virus.
Et quasi lusa istis divina potentia nugis,
Majus in opprobrium, velis invexit eisdem
Quos simulant, ipsos per anomala dogmata, [c] Asellos.
Dignus eras præsul quercu meliore, sed idem
Hic tibi cum Paulo communis ab hoste triumphus.

[a] Vide collationem Puritani & Donatistæ pag 98.

[b] Argos puritanica.

[c] Hæc navis genuinos etiam asinos ex secundo partu à Galliâ nobis effudit.

[d] 1. Cor. XV. 32.

RO. MAXWELL,
Archidiac. Dunens.

A TREATISE OF THE AVTHORITY OF THE CHVRCH.

MATTH. XVIII. 17.

But if he neglect to heare the Church; Let him bee unto thee as an heathen man, and a Publicane.

Sect. 1.

THESE are the words of our blessed Lord and Saviour IESVS CHRIST, containing a Direction unto the Church, for censuring her disobedient children, and an injunction to all you who professe CHRIST, to take notice of her censures, accounting no otherwayes of all those who despise her admonitions, then as of heathen men and Publicanes, *If hee neglect to heare the Church, Let him bee unto thee as an heathen man, and a Publicane.*

Sect. 2. There is one word in the Text, as it is expressed in the Olde Translation [*also*] which being a Relative, sends us backe to the words going before, to finde out the occasion of this speach. I finde that our Saviour in this Chapter, doth exhort his Disciples, and in them all Christians, to a conscionable care, of the salvation of their brethren, and that first, by giving no offence, whereby they may be scandalized, *Take heed that yee despise not one of these little ones*, ver. 10. and before, *Woe unto that man by whom offence commeth*. and secondly, by patient bearing of such offences as come from them, and labouring to restore them that are fallen, and to bring them to repentance. ver. 15. *If thy brother shall trespasse against thee, &c.* Where before I come to my Text, it will bee expedient that I inquire of foure things. 1. To whom our Saviour speaketh? to his Disciples. 2. Of whom? of a brother, *If thy brother trespasse*. 3. Of what offences? *If hee trespasse against thee*. 4. What is the rule prescribed in this case? *Goe and tell him his fault betweene him and thee. If he shall heare thee, thou hast gained thy brother. But if he will not heare thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. And if he shall neglect to heare them, tell it unto the Church.*

Sect. 3. I. Christ speakes unto his Disciples, as may appeare by the whole discourse from the beginning of the Chapter, but he speakes not unto them as they are Apostles, and chiefe Pastors in his Church,

Church, but simplie as they are Disciples, that is, Christians; for all the followers of Christ were called Disciples, *Ioh.* VI. 66. The not distinguishing of these two, what was given in charge to the Apostles, as they were Apostles, and chiefe Pastors; and what as they were Christians, hath occasioned many misprisions. I will instance only, in two particulars. Our Saviour in the celebration of the Sacrament of the Supper, sayth to his Disciples, *Drinke yee all of this*: The Papists understand this to bee spoken to them, as they were Apostles, and Ministers of the Church, and so deny that the people have any right to the Cup. whereas it is evident, that in that first Supper, they did beare the person of Communicants, and so that benefit belongs to all Christians. Againe Christ sayth unto them, *The Kings of the Gentiles exercise dominion over them* —— *but it shall not be so amongst you.* Our new masters, who seeke to pull downe the Orders of our Church, take this as spoken onely unto Ministers, and from thence condemne all Superioritie and Iurisdiction of Bishops: whereas it is evident, that this precept doth alike concerne all Christians. For 1. the occasion of that prohibition, was the ambition of the sonnes of *Zebedee*, who dreaming of a temporall kingdome that Christ should have in this world, desired to sit, one on his right hand, the other on his left; that is, to be the greatest in that kingdome: They did not desire Iurisdiction over Ministers onely, and place above Apostles,

Matth. 20. 25. Mar. 10. 42. Luk. 22. 24.

but also above all Christians; And they conceived hope to obtayne it, not out of any priviledge they had by their Apostleship, but out of a relation they had to Christ according to the flesh, being his kinsmen. Therefore this prohibition is given, not to the Apostles onely, but to all Christians. II. Christ in the XXII. Chap. of S. *Luke*, immediatly before these wordes, and presently after, using this word [*you*] and speaking to his Disciples, and none but them, speakes unto them, as representing not onely Ministers, but all Christians. As vers. 19. *This is my Body which is given for you*, vers. 20. *This Cup is the New Testament in my Blood which is shed for you*, vers. 29. *I appoint unto you a Kingdome.* In these places (I hope) by [*you*] yee will understand all true Christians, else none but Ministers have interest in Christ's Blood, and right unto his Kingdome. And then, why not also in the words interjected, vers. 25. *It shall not be so among you*, by [*you*] should we understand all Christians. III. Compare that place with *Matth. XXIII. 8.* which place is alledged, to the same purpose as the former; against titles of honour in the Church; *But bee not yee called Rabbi.* Our Saviour speakes to all Christians, as is evident, vers. 1. *Then spake Iesus to the multitude, and to his disciples.* So doth hee also in the other place, which is alleaged against ruling. IV. It cannot be denyed, but that the Apostles did (during their life) exercise Iurisdiction over all other Ecclesiasticall persons. So did their succes-

sors who are stiled Rulers. Therefore ruling is not forbidden the Apostles. yea, our Saviour in the same place intimates, that among them, some should bee greater than others, saying: *Let the greatest among you, bee as the least, and the chiefest as hee that serveth.* Finally, the opposition between Gentiles and *you*, doth evidently prove, that that precept is given to all Christians. *The Kings of the Gentiles exercise dominion over them ——— but it shall not be so amongst you.* If his intent had been to forbid ruling in Ministers onely, he would not have opposed them to the Gentiles, but to temporall men in Christian Common-wealthes, or rather to the Priests under the Law, saying: *Amongst the Priests of Israel some rule over other: but it shall not bee so among you.* But to say, it is thus with the Gentiles, it shall not be so with you Ministers, is no good opposition. And, it is thus with the Gentiles, it shall not bee so with you Christians, is a full and a fit *antithesis*, often used in Scripture. *Matth. VI. 7. But when yee pray, use not vaine repetitions, as the Gentiles doe. Matth. VI. 31. Take no thought, for after all those things seeke the Gentiles. I. Thess. IV. 5. Not in the lust of concupiscence, as doe the Gentiles.* Still Gentiles opposed to Christians, no-where to Ministers. And therefore in that place nothing is forbidden to Ministers, but what is unlawfull to all Christians. Not superioritie, authoritie, dominion, Lordship, but the ambitious affectation of the same, and the tyrannicall usage thereof. So that (my masters)

If you will make use of that Text against our authoritie, you must turne plaine Anabaptists, and condemne not only Ecclesiasticall authoritie, but Civill also: for Christ speakes there to his Disciples, not as Apostles, but as Christians, and so hee doth in my Text, *If thy brother trespasse against thee*; for the dutie here required, is not proper to Ministers, but such as concernes all Christians, to beare offences patiently, to desire the salvation of our brother, and to that end to admonish him privately, or (if need be) to deferre the matter to the Church. And therefore it is to bee observed, how in the next words, speaking of a power proper to the Apostles, and their successors, he changeth the number, to shew the change of the person, though hee bee still speaking to his Disciples. For while he speaketh of those duties, which concerne all Christians, he useth the singular number, *if hee trespasse against thee*; and, *if he will not heare thee*, even *thee*, whosoever thou bee, that art my disciple. But when hee comes to speake of the power of the Keyes, which was given onely to the Apostles, and their successors, he useth the plurall number, *Whatsoever you shall bind*, even *you*, who are the Pastors and Rulers of my Church, in earth.

Sect. 4. In the next place, wee are to see, of whom hee speakes: of a brother, *If thy brother trespasse*, one that professeth Christ; for this course which our Saviour proscribeth to admonish our brother, & if need bee to convent him before the Church, is

not

not to bee taken with those who are altogether without the pale of the Church, as the Apostle sheweth 1. Cor. 5. 9. *I wrote unto you not to company with fornicators, yet not altogether with the fornicators of this world — for then must yee needs goe out of the world — If any man that is called a brother be a fornicator — with such an one eate not. For what have I to doe, to judge them also that are without.*

Sect. 5.

In the third place, wee are to enquire of what sinnes he speakes: Certainely, he meanes principally and properly, private injuries, whereby thy brother hath wounded thee, either in thy body, or estate, or reputation. *If hee sinne against thee.* And so *Peter understood it*, vers. 21. where he saith, *Master, how often shall my brother sinne against me, and I forgive him.* Yet by Analogie wee are to understand it of all sinnes, and the same course which is here prescribed, is to bee observed with a brother, that sinnes against God onely; that is, wee are to admonish him; and if need bee, Convent him before the Church. For Christ heere exhorts us to charity; that which he will have us principally to seeke, is not satisfaction for the wrong done unto us; but as it is called in the Text, *the gaining of our brother*, that is, his Salvation. If our Saviour had respected onely the wrong done to us, he would never commaund us to complaine; for hee compelles no man to sue for satisfaction when he is wronged: albeit he permits us to use lawful meanes to right our selves;

Yet

Yet hee would bee well pleased, if wee would sit downe by the wrong. I am sure the Apostle who was inspired by the spirit of Christ, adviseth this as the best of all. *Why doe ye not rather take wrong? &c. I. Cor. VI. 7.* But here hee commaunds us to convent our brother offending, before the Church, if he will not heare us, and therefore that which hee would have us ayme at principally, is, his salvation, which is in danger, if he be not recovered by repentance, not only when he hath wronged us, but also when he hath offended God in any sort. Againe, wee ought to bee so zealous of God's glory, that wee should account sinnes against God, to bee against our selves. God is so sensible of the injuries done unto us, as if done to himselfe: *In all their troubles he was troubled*, sayth the Prophet *Isay, LXIII. 9.* And God himselfe, *Zach. II. 8. He that toucheth you, toucheth the apple of mine eye.* When *Saul* did persecute the members upon earth, the Head cryed from Heaven: *Saul, Saul, Why persecutest thou me?* In like manner should wee bee sensible of the injuries done to God, accounting them as done to our selves, as was *David*, who sayth, *The rebukes of them who rebuke the Lord, have fallen upon mee.* In a word, as an offence done to thy neighbour, is a sin against God, in regard of the breach of his Commaundement: So an offence against God, is a sin against thy neighbour, in regard he is scandalized by thy bad example. Finally, in other places, the like course is prescribed in other offences, besides

private

private injuries. *Levit. XIX. 17. Thou shalt not hate thy brother —— but plainely rebuke him.* Tit. III. ver. 10. *A man that is an hereticke, after the first and second admonition, reject.* So that not onely private wrongs are to bee brought before the Church, but other offences also, for it is not likely, that Christ would have the *Church* to censure offences against our neighbour, and to neglect the sinnes committed against the *first Table.* But Christ mentioneth onely private injuries, because hee is exhorting to Patience, and Charitie. And we are most sensible of those offences, whereby we are hurt: he therfore restrayneth us, where wee are most forward, knowing well, that if wee can be kept from the violent prosecution of those wrongs which are done to our selves, wee will be slow enough, in taking notice of other sinnes, committed against God, and our neighbour.

Sect. 6. And now, having found out both the persons, and the offences spoken of: In the next place; let us consider the rule prescribed, or the course that is to bee taken, *If thy brother shall trespasse against thee.* It is a *Recipe*, for curing an offending brother, wherin our Saviour will have us to deale like tender Physicians, who first use to try gentle remedies; and if that will not doe, they minister stronger pills, that are more offensive to Nature. So should we doe; for, the Cure here prescribed, is fourefold. The I. Private admonition, *Tell him his fault betweene thee and him*; that is, *Correptio Amoris.* II. Reproofe before witnesses,

If hee will not heare thee, take with thee, one, or two more, that is, *Correptio pudoris*. III. Publicke accusation, *If he will not heare them, tell it unto the* Church; that is, *Correptio timoris*. IIII. Separation, *If hee neglect to heare the Church, let him bee unto thee as an heathen.* & that is, *Correptio tremoris*. The first is *mylde*, the second *sharp*, the third *bitter*, the fourth *desperate*. The first, is but a *preparative*, the second a *potion*, the third a *Corrasive*, the fourth *abscision*, or cutting off. Now wee must not thinke, that all these degrees can be observed at all occasions, and as oft as our brother offendeth. Sometimes the offence is so light, that it is better to passe it by, then to take notice of it. Sometimes, though the sinne be great, yet it is committed so privatelie, that it is to no purpose for thee to tell it unto the Church; for if he deny it, thou canst not prove it. Sometimes the offence is so notorious, and scandalous, that the Church takes notice of it, no private admonition going before, no accusation being made. Concerning such sinnes, the *Apostle* prescribeth a rule to *Timothie*, *Them that sinne, Rebuke openly*. And so *Paul* reproved *Peter* publickly, without any private admonition, because his offence gave scandall unto many. Sometimes it falleth out, that he who offendeth, is of so desperate a froward disposition, that to admonish him of his fault, is but to cast pearles before swyne; In this case *Solomon* his rule is, *Rebuke not a scorner*. Sometimes it may bee, thou canst not use private admonition, for

1 Tim. V. 20.

Gal. II.

Prov. IX. 8.

want

want of opportunitie of tyme, and place, or by reason of the quality of the person offending: Or it may bee, that there is danger in delay, and some great hurt like to happen, if the matter bee not presently declared unto the *Church*. Many such cases may happen, wherein, all these proceedings cannot be observed, but the matter comes before the *Church*, *per saltum*. Wee must therefore remember, that this being an affirmative precept, doth not oblige at all times; but only then when the observation of it is convenient, for the end for which it was appointed, which is, the amendement of our brother.

And now, having made an Introduction into my Text, I come to the words, *But if hee neglect to heare the Church, &c.* Which being a conditionall proposition, hath two parts, a *Supposition*, and an *Inference*. There is a fault supposed, *If he neglect to heare the Church*; And a censure inferred, *Let him bee unto thee as an heathen man, and a Publicane*. He supposeth the fault onely, he sayth not, *There are*, who will not *heare the Church*, but hee puts the case onely, *Si non audierit*; yet wee know by wofull experience, there bee such: Christ's [*If*] proves to be no [*If*:] There are many here who account it the point of highest perfection, to disobey the *Church*, and despise her wholesome Lawes: And so (as *S. Iude* sayth) *perish in the gainsaying of Core*. Now *Core's* sinne, was disobedience to the *Church*. hee would have a paritie amongst the *Levites*, and would not bee subject to

Sect. 7.

Vers. 11.

Num. 16.

Aaron, appointed his Superiour by GOD: And albeit hee with his Complices went down quick unto hell, yet hee hath left his seed amongst us: Many who will not bee subject unto *Aaron*, who will not *heare the Church*. Now, that wee may know what sinne this is, not to *heare*, or obey *the Church*, I will shew you first, what is meant by the *Church*: Secondly, wherein the *Church* must be heard.

Sect. 8. By the *Church* here, wee must not understand the whole multitude of Beleevers in one place; for this *Church* hath power to binde and loose, given them in the next words; And the power of the Keyes was not given to the multitude, but to the Pastors and Rulers in the *Church*. Amongst the *Iewes*, who were *God's Church*, under the *Old Testament*, sentence was never given by the Common people, but by certaine Iudges appointed. What doe I speake of the Iewes, whose government was alwayes *Monarchicall*, or *Aristocraticall*? Even amongst the *Grecians*, where the government was *Democraticall*; as in *Athens*, Iudgment was never given by the people, but by certaine Iudges chosen by the people. How much lesse in the *Church*, whose government no man in his right witts, will say, is *Democraticall*; shall this power to judge, be given to the people? It is not likely, that GOD who *is not the Author of confusion*, but of order, would give this power to the people, who by reason of their ignorance, multitude, and varietie of affections, would never agree

gree upon a sentence, neither were it possible for any Controversie to be composed, if the voyces of all the people must bee expected; for, there would be nothing but faction, distraction, confusion, division, and endlesse delayes.

II. Nor by the *Church* here are we to understand the *Synedrium* of the Iewes, which was their Councell of LXX. Elders (as some men of great name haue conceived) for our *Saviour* never honors that Court with the name of the *Church*, but it is called πρεσβύτεριον τοῦ λαοῦ in the *Gospell*, he did not commit the power of the Keyes unto them: but having instituted a governement in his *Church*, he gaue them a bil of divercement. Neither is it likelie that *Christ* would send his *disciples* to complaine to those who were profest enemies to him & his; contrary vnto *S. Paul* his rule, who will haue us to be *judged by Saints*, not by *Infidels*. *Sect. 9.* Luc. XXII. 66. 1 Cor. VI.

III. Nor by the *Church* here are we to understand the Christian magistrate; It is the conceit of *Erastus*, but one so wilde as needs no Confutation: for we know that the *Church*, and the Civill Magistrate haue diverse Consistories, *God* having established two distinct powers upon earth; the one of the Keyes committed to the *Church*, to worke upon the conscience, by *binding* or *loosing* the soule, that is, *retaining* or *remitting of sinnes*: the other of the sword, committed to the *Prince*, to worke upon the outward man, laying hold on the body and goods. And neither of these is to *Sect. 10.*

intrude upon the execution of the others office. When S. *Peter* who had the *Keyes* committed unto him, ventured to draw the *sword*, he was commaunded to put it up, as a weapon that belonged not to him. So when *Vzziah* would execute the *Priests* office, he receaved the like check, *It pertaineth not unto thee Vzziah to burne incense unto the Lord, but to the Priests, the sonnes of Aaron that are consecrated.* The magistrate therefore, is not to take upon him to weild the Keyes, which are here committed to the *Church*. If thou complaine to him of an Injury done by thy brother, he will punish him; And that is not it, that Christ aymes at: he will not have his disciples, so careful of the repairing of their wrong, as of the amendement of their brother. In a word, he gives not precepts *Oeconomicall* or *politicall*, but prescribes a Law unto the Conscience, which is, that if thy *brother* amend not after private admonition, to Convent him, before the *Church*.

Matth. 26. 52.

2. Chron. 26. 18.

Sect. 11.

IIII. Neither by the *Church* are we to understand *S. Peter* and his supposed successor, of whom the *Iesuits* say, *Papa est virtualiter tota Ecclesia.* for our *Saviour* spake unto *Peter*, and *Peter* answers him *vers. 21. How oft shall my brother sinne against me.* Now if *Peter* be offended, he is to goe to the *Church*, that cannot be himselfe. Besides, *Peter* may be the man, who gives the offence; if he did not, I am sure the *Pope* doth: And shall wee complayne of himselfe, to himselfe? Wee are like to have an ill hearing.

Finallie, nor by the *Church* are wee to understand a *Generall Councell*. That can not be called, so oft as one offendeth, & is to be corrected. And therefore it is foolishly done of the Papists, to alledge this text for the infallibility of the *Church*: for they themselues doe not ascribe infallibility, to any particular *Church*, but onely to a *Generall Councel* confirmed by the *Pope*, of which this Text can not be understood. Besides, that which is here referred to the *Church*, is a matter of fact, not of faith. So *Bellarmine* doth acknowledge that *Christ* speakes of personall injuries. And that in deciding of such Controversies in matters of fact, which depend upon information and testimonies of witnesses; The *Pope* may erre even with a *Generall Councell* at his elbow, he saith, is confest by all *Romanists*. And then how this Text used by all their writers to prove the infallibility of their *Church*, can serve their purpose, no reasonable man can see. *Sect. 12.*

Lib 3. de ver. Dei cap. 5. observandum hic quidem Dominum loqui de injurijs, quas unus ab aliquo patitur. Lib. 4. de Rom. pont. Conveniunt omnes Catholici posse Pontificem, etiam ut Pontificem, & cum suo cœtu consiliariorum, vel cum generali Concilio errare in Controversijs facti.

By the *Church* then wee must understand the Governours of the *particular Churches* wherein we live, except the person to be corrected, be in that place, that he cannot be Iudged, but by a higher Court, in which case the *Church* we are to goe unto, is a *provinciall* or *Nationall Synod*. So St *Chrysostome*, and with him the generall consent of all doctors, expounds it of the prelates and chiefe Pastors of the *Church*, who have Iurisdiction to *bind* and *loose* such offenders in the words following. So a learned Schoolman, *Potestas Iudiciaria* *Sect. 13.*

Parisiensis de fac. ord. c. 10.

uria est ipsius Ecclesiæ, Cujus minister ad hanc rem Episcopus est constitutus. As they who governe in the *Commonwealth*, are called the *Commonwealth*, so they who rule in the *Church* be called the *Church*, because they hold the chiefe place in it: As the body is said to see, when it is onelie the eye that seeth, So the *Church* is said to heare that, which they onely heard, who are (as it were) the eyes of the *Church*: All the companie of beleevers, are called *Saints*: And yet the *Apostle* giveth this title unto some, who were in authority, aboue the rest, for composing of controversies. I. Cor. VI. So albeit the whole multitude of beleevers be called the *Church*; Yet in a speciall manner this title is given to them who are chiefe in the *Church* for authority & power. *S. Iohn* wrote his *Epistles to the Angels of the Churches*, that is, the *Bishops*; And yet he concludeth, *Let him that hath an eare heare, what the Spirit sayth vnto the Churches*: So that the rulers are called the *Church*, not onely by our *Saviour*, but also by *S. Iohn*, because they did represent the *Church* whereof they had charge. And in the *Old Testament*, the Hebrew word *Edo* which signifieth the *Church*, is sometimes used to expresse not the promiscuous multitude, but the assembly of Iudges, the Councell of the Rulers, *Psal. LXXXII. 1. God standeth in the congregation of gods*. So that this acception of the *Church*, is not without precedent, as some have alleadged.

Sect. 14. And now having found the *Church*, let us see, where-

wherein, the *Church* is to be heard. The necessitie layd upon us, to heare the *Church*, presupposeth a power in the *Church* to direct, yea, and to command, though not in her owne name, yet in the Name of GOD, who committed this power unto her. That the *Church* hath a power, I thinke, no man will deny; All the Controversie, is touching the extent of this power; which I will reduce unto certaine heads, neither with the Papist, deifying her power, nor with the lawlesse Libertine, vilifying her authoritie. Bee pleased therefore to understand the *Churches* power, for *Instruction*, for *Ordination*, for *Determination*, for *Direction*, and for *Correction*. First, it belonges to the *Church*, to keepe and propound the sacred *Oracles*, and to apply them by preaching and dministration of the *Sacraments*. II. To ordayne Ministers, appoint them their Stations, and direct them the manner how they are to discharge their duties. III. To decide Controversies in Religion. IIII. To enact Lawes, not only to containe men in obedience to the Law of God; but also for Circumstances and Ceremonies in the outward administration of Gods worship. V. To censure offenders. Of the first three, but briefly.

First, the *Church* is to keepe the holy *Scripture* as a *depositum*, that which hath beene committed unto her, wherein she is as a faithfull Register or Notarie, that keepes the Originall Records from corruption. When *Moses* had finished the Book of the *Law*, he gave it to the *Levites* to be kept in

Sect. 15.

Deut XXXI. 24.

the side of the *Arke*: from them, must the King receive his Coppie, *Deut. XVII. 18.* The *Apostle* sayth, *Vnto them were committed the Oracles of God:* Therefore *Epiphanius* proves, the Bookes of *Wisedome* and *Ecclesiasticus*, not to be *Canonicall*, because they were not kept in the *Arke*: And *S. Augustin* calls the *Iewes*, our *Librarie-keepers*, who are so zealous of the Old Testament, that they will rather loose their life, then one line of it: So carefull also hath the *Christian Church* beene of both *Testaments*, that many *Martyrs* have chosen to give their *Bodies*, rather then their *Bibles* to bee burnt. Neither doth it onely belong to the *Church* to keepe the holy Bookes, but also to discerne betweene true Scripture and false: And so shee is the Defender of the Scripture, to which purpose the *Spirit* of *Christ* is given unto her, whereby she knoweth the *voyce of the Bridegroome*. Here the *Church of Rome* hath abused her power, and betrayed her trust, inserting into the *Canon*, diverse Apocryphall bookes, which were not written by *divine inspiration*, nor received by the *Church* in *S. Ieromes* dayes. And as she is the keeper and maintainer of the holy Records; So she is, as a *Herauld* & Common-cryer, to publish, notifie, propound, and commend these Records, as the Word of God, unto all men. For this cause, is the *Church* called, the *Pillar of Truth*, because shee beareth up the Truth by her publicke ministery, and sheweth us the holy Bookes: So that the Testimonie of the Church, is an excellent meanes to know

Epiph. de mens. & pond.

the

the Scripture to be from God, even the first motive and occasion of our faith; The Key which openeth the doore of entrance, into the knowledge of the Scriptures; The Watchman that holds out the light in open view, and presents the shining beames thereof to all that have eyes to discerne it; The guide that directs and assists us, to finde out those Arguments in Scripture, wherby the Divinitie of it, is proved: And so like the morning starre, introduces that cleare light, which shineth in the word it selfe. But the testimony of the Church, is not the onely, nor the chiefe cause of our knowledge, nor the formall object of our faith. As the *Samaritanes* at first *believed, for the saying of the woman*, Ioh. IV. 39. but afterward because of his own word, saying, *Now wee beleeve, not because of thy saying; for wee have heard him our selves*: And as *Nathaneel* was induced to come to *Christ*, by the Testimony of *Philip*; but was perswaded to *beleeve*, that he was the *Messias*, by what he heard from himselfe, as may appeare by his confession, *Rabbi, thou art the sonne of God*: so men are first induced to beleeve, that this Booke is the holy Scripture, by the Testimony of the Church; but after they receive greater assurance, when their eyes are opened, to see that light which shineth in the Scripture. To use a more familiar similitude: If a man bring you a letter from your father, and tell you, he received it out of his owne hand, you beleeve him, but are better assured when you consider the seale, Ioh. I. 45. 49.

subscription, forme of Characters, and matter contayned in the Letters: So are we perswaded of the divinity of the *Scripture*. The *Scripture* is an epistle sent unto us from God our father. The *Church* is the messenger, and tells us that she received it from him: Wee give credite unto her Report; but when we peruse it, and consider the divinity of the matter, the sublimity of the style, the efficacy of the speach, we are fully perswaded that the same is from God indeed. In a word, the *Church* commends the *Scripture* to the *Gods word* not by her owne authority, but by the verity of the thing in selfe, and arguments drawne out of Scripture, which proveth it selfe to be divine, even as the Sunne manifests it selfe to bee the Sunne, a learned man proveth himselfe to be learned, and as *Wisedome is justified of her children*; for which cause, the *Scripture* is called a *fyre*, a *hammer*, a *word* that is, *lively, mighty in operation, a light shining in a darke place*; All which sheweth, that it hath a certayne in-bred power, to prove & manifest it selfe, without any outward testimony. And therefore the Authority of the *Scripture* in respect of us, doth not depend vpon the voyce of the *Church*: And yet, is the *Church* bound to give testimony to the *Scripture*, & we are bound to heare her Testimony.

Sect. 16. Further as the *Church* is to propound, so to expound the *Scripture*, & apply them by preaching and administration of the Sacraments. Wee are all of us so blinde in heavenly mysteries that we

may say with the *Eunuch* of *Ethiopia*, *How can I understand, except I had a guide?* *God* hath appointed us guides, to expound unto us the Scripture, and to apply the same for *doctrine*, for *confutation*, for *Correction*, for *Instruction*. These bee the uses of Scripture II. Tim. III. 16. and it is *The man of God*, that is the minister and Pastor, who is to expound the *Scripture* and apply it unto the seends. In the II. of *Haggai* vers. 12. the Lord sayth, *Aske now the Priests concerning the Law*. And *Malach*. II. 7. *The Priests lips should preserve knowledge, and they should seeke the Law at his mouth*. To them it belongs to teach, preach, labour in the word, divide the word, exhort, confute, rebuke, as the *Apostle* directs his two Sonnes, *Timothie Bishop of Ephesus*, and *Titus Bishop of Creta*. When *Christ* was to remove his bodily presence, he established his ministry upon earth, when he *ascended up on high, he gave gifts unto men, He gave some to be Apostles, and some Prophets, and some Evangelists: and some, Pastours* and *teachers*. Eph. IIII. 10. He sent forth his *disciples* with the like commission, as he receaved from his *father*, saying, *As my father sent me, even so I send you*. And agayne, *Goe teach all Nations baptizing them* &c. Matth. XXVIII. 19. 20. That this is the office of the Pastors, is manifest and acknowledged by all, but they must remember that they expound *Scripture* by *Scripture*, and according to the meaning of the Law-giver, *comparing spirituall things with spirituall things*, and adding nothing of their owne. Herein the *Church of*

Act. V. II. 31.

Apud Illyr. clav. Script. p. 1. Tract. 7.

Matth. XXVIII. 20.

Rome hath abused her power, assigning unto *Scripture* what sense she pleaseth, even that which will make most for her owne turne. This is ingenuously confessed by *Cusanus*, that the *Church* may expound the *Scripture* one way at one time, another way at an other time, still fitting the sense of the *Scripture* to the practise of the *Church*; As they have done touching these words in the institution of the Sacrament. *Drinke yee all of this*, which by the auncient *Church* (sayth he) were so vnderstood that even the people were to receave the cup; By the moderne *Church* in another sense. But howsoever they have betrayed their trust, let us not despise the Iudgement of the *Catholick Church* in expounding the *Scripture*. For, as the *Scripture* is the *perfect rule of faith*: so the Iudgement of the *Church*, is a speciall meanes to direct us in applying this rule. Every man doth challenge some trust in the Art he professeth: And is there any that hath studyed the *Scripture* so well as the Bishops, Pastors, & Doctors of the *Church* in all ages? Besides, they have a calling to expound the *Scripture*, & are therfore called *Guides*, *Rulers*, *Lights*, *Spirituall Fathers*, *Teachers*, *Ambassadors of Christ*, and *disposers of the secrets of God*. Finally, they have not onely a calling, but a promise of the assistance of the spirit; *Loe, I am with you unto the end of the world*. By vertue of which promise it is certaine, that all the Pastors of the *Catholick Church* in all ages, did never erre dangerously; and therefore their Iudgment to be preferred, before

Apud Illyr. Clav. Script. p. 2. Tract. 7.

Matth. XXVIII 20.

the opinion of any private man; for God hath commaunded us, to heare, and obey them.

Sect. 17.

II. The *Church* is to judge of the abilities of men, and who are fit for the Ministery, to conferre Orders, appoint them their Stations, and direct them in the exercise of their Function. This power was committed unto *Timothie* and *Titus*, and must continue in the *Church* untill the end of the world. For as now we are not to expect new *revelations*, so neither extraordinary *missions*; And therefore, hee that will take upon him the Office of a Minister, not being called by the *Church*, is an *Intruder*, & a *Thief* that *commeth not in by the doore*, but climbeth up another way. What will you say then to some *Dominees* heere amongst you, who having no Ordination to our calling, have taken upon them to preach, and preach, I know not what, even the foolish visions of their owne heart. As they runne when none hath sent them, and runne very swiftly, because like *Ahimaaz* they runne by the *way of the plaine*; So like *Ahimaaz* when they are come, they have no *tydings* to tell, but dolefull newes. They think by their puff of *preaching* to blowe downe the goodly Orders of our *Church*, as the walls of *Iericho* were beaten downe with sheepes *hornes*. *Good God!* is not this the sinne of *Vzziah*, who intruded himselfe into the Office of the *Priest-hood*! And was there ever the like heard amongst *Christians*, except the *Anabaptists*, whom some amongst you have matcht in all manner of disorder and confusion?

Ioh. X.

II Sam. XVIII 23.29.

III. It

Sect.18. III. It belongs unto the *Church* to decide controversies in religion, The Apostle sayth: *Oportet hæreses esse; There must bee heresies*, So there must be a meanes to discover, reprove, condemne those *heresies*, and pronounce out of the *word of God* for *truth* against *heresie*. Under the *Law* the *Priests* assembled together, had authority to give sentence in matters of *Controversie*. The same authority, did our *Saviour* give unto the governors of his *Church*, when he gave them the power of the *Keyes*, and commaunded others to heare them, for that their sentence is the sentence of *God*: *Titus* is commanded to *reject an hereticke*, and so hee had power to Iudge him. Doe we therfore make the *Church* an absolute *Infallible Iudge* of fayth? No, Onely *God* is the supreme *Iudge*, of absolute Authority, because he is the *Law-giver*, And in all Common-wealths the supreme power of *Iudgement* belongs to the *Law-giver*; Inferiour magistrates are but Interpreters of the *Law*. Therefore in Scripture, these two are joyned together. *Esay* XXXIII. 22. *The Lord is our Iudge the Lord is our Law-giver*, And *Iames* IV. 10. *There is one Law-giver able to save, and destroy.* His throne is established in *heaven*, but in *earth* we may heare his voice in the holy *Scripture*; revealing his will to the sonnes of men, whereby, he speaketh to us; for *God* now speaketh to us, and teacheth his *Church*, not by any extraordinary voyce from *heaven*, not by *Anabaptisticall Enthusiasmes*, but by the mouth of his holy *Prophets and Apostles*, whose sentence

Deut. XVII. 8. 9. 10.

is contayned in the holy *Scripture*, that wee may say with *Optatus Milevitanus*, *De cælo quærendus Iudex: Sed ut quid pulsamus ad cælum, cum habeamus hic in euangelio testamentum.* *The Iudge is in heaven: But we need not goe so farre to know his sentence, when we have his will expressed in the Gospell.* So *Moses* Deut. XXX. *This commaundement which I commaund thee this day, is not hidden from thee, neyther is it farre off. It is not in heaven* —— *neyther is it beyond the sea* —— *But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest doe it.* This *word* being lively, and accompanied with the power of the *Spirit*, doth illuminate the minds of men with the knowledge of the truth, reprove, convince and condemne error, and therefore is said to *accuse, judge, condemne*, by our *Saviour* himselfe. And so though properlie the *Scripture* be not the *Iudge*, but *rule* of faith, yet we call it the *Iudge* by a *Metonymie*, because *God* who is the *Iudge* speaketh in it, and by it. So the *Philosopher* sayth, *The Law is the Vniversall Iudge*, & that magistrates are but Ministers and Interpreters of the Law, to apply it to particular causes and persons. That which the *Magistrates* doe in Civill matters, the chiefe Pastors of the *Church*, are to doe in matter of Religion. If a controversie arise, they are to heare the reasons on both sides, compare them, try by the Touchstone of the word, weigh them in the *ballance of the Sanctuary*: And so, that which the *word* hath defined in generall; they are according to the rule of this *word*, to ap-

Lib. V.

v. 11. 12. 13. 14.

Ioh. v. 45. VII 5. XII. 47. 48.

Polit. lib. III. c. 16.

ply unto the particular cause and controversie, pronouncing for truth against error. Yet so as they swarve not from the Rule, whereunto God hath tyed them, *Esay.* VIII. 20. *To the Law, to the Testimony, if they speake not according to this word, there is no light in them.* So that the *Church* doth Iudge and determine controversies, not as an absolute infallible *Iudge*, but as a publicke Minister and Interpreter, by a subordinate power, which yet is more to be esteemed, then the Iudgement of any, yea of a thousand private men. Shee is not the *Iudge*, but interpreter of Scripture. Shee doth not *Iudge* of the verity of *Gods Law*, but of the truth of private mens Iudgements. And that especially, (if the matter in controversie bee of weight) when the *Bishops* are assembled in Councell. When there was a Controversie touching *Circumcision*, the *Apostles and Elders* assembled at *Ierusalem* for composing the matter Act. XV. The godly *Bishops* in the *primitive Church*, following their example, did at all occasions assemble in *Councells*, for determining Controversies, condemning of heretieks, and clearing the Truth by their joynt suffrages; even in time of persecution under *Pagan Emperours*, they did celebrate diverse *Provinciall Synods*, as at *Antioch*, at *Cæsarea*, at *Carthage*. And in that famous generall Councell of *Nice*, wherein *Arrius* was condemned, the Fathers saw such a necessitie of this *Synodicall* Iudgment for preserving the peace of the *Church*, that they ordayned, that in every Province, once eve-

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ry yeare, the *Bishops* should assemble in *Councell*. The same afterwards was injoyned by the Emperour *Iustinian*. And so it was observed in the *Church*, and by the sentence of Councells generall or particular, all heresies arising were condemned. Those Assemblies being lawfully called, and proceeding orderly, are great and awfull representations of the *Church Catholick*, the highest externall *Tribunall* which the *Church* hath on Earth, their authoritie is immediatly derived and delegated from *Christ*; their decrees binde all persons within their Iurisdiction, to externall obedience; And it is not lawfull for any private man to oppose his judgement to the publicke. He may offer his contrary opinion to be considered of, so he doe it with evidence of *Scripture*, and reason, and very modestlie: But if he doe factiously advance his own conceit, and despise the *Church*, so farre as to cast off her communion (as many of you have done) hee may bee justly branded and condemned for a *Schismaticke*.

In the IV. place wee are to consider the *Churches* power for making of Lawes, to direct us in the order, that is to be observed in the outward administration of *God's* worship. This is the thing which I must principally endeavour to prove: for, if the *Church* may make Lawes of things Indifferent, and appoint matters of *Order*, *Decencie*, and *Politie*; then are you bound, even for *Conscience sake*, to submit your selves unto the *Orders* of our *Church*, which you now so violently Sect. 19.

oppose, I will therefore joyne issue with you in this point; and prove (as I hope) by arguments unanswerable, that the *Church* hath such a power.

Sect. 20.

I. All things lawfully incident to the outward worship of *God*, are not expressed in the *Scripture*, as sayth *Tertullian*, *If you looke for a Law in Scripture, for these and such other like matters of discipline, you will finde none.* And therefore certainly, they are left to be ordered at the discretion of the *Church*. Doe wee therefore derogate from the perfection and sufficiencie of *Scripture*? God forbid! You shall understand, there is great difference betweene matters of *Faith*, and matters of *Order*. The *Apostle* hath distinguished them, Col. II. 5. *Beholding your Order and the stedfastnesse of your Faith.* Your great master *Cartwright*, compares matters of *Faith*, unto garments, which cover the *Churches* nakednesse; matters of *Order*, unto chaynes, bracelets, rings, and other Iewells to adorne her, and set her out, which no man will say, are of that necessitie, as the former. Now, matters of *Faith*, and whatsoever is essentiall in the worship of *God*, are plentifully set downe in *Scripture*; but besides, there are other matters of *Order*, concerning the circumstances of Time, Place, and Person, & the outward forme of *Gods* worship, all which, are not expressed in the *Scripture*; for albeit these things be not altogether omitted in *Scripture*, yet are they not taught so fully as the former. Matters of *Faith* are so perfectly taught

Harum & aliarum ejusmodi disciplinarum, si legem expostules Scripturarum nullam invenies. De Corona mil.

T. C. first Reply. p. 26.

taught in holy Writ, that nothing ever can neede to be added, nothing ever cease to bee necessary. But as for matters of *Order* and *Politie*, both much of that which the *Scripture* teacheth, is not alwayes needfull, and much the *Church of God* shall alwayes neede, which the *Scripture* teacheth not. And this doth nothing derogate from the perfection of *Scripture*. For we count those things perfect, which want nothing requisite to the end for which they were ordayned, Now, the end for which *God* delivered the *Scripture*, was to bee the *Canon of our Faith*, and guide unto salvation; within the compasse whereof, those matters of *Order*, *Ceremonie*, and *Circumstance* doe not come; for they respect not *Credenda*, but *Agenda*, or rather *modum agendi*; Not points of doctrine, but matters of practice, or rather the manner of performing of outward duties. And as it is no disgrace for Nature, to have left it to the wit of Man, to devise his owne attire; no more is it any disgrace for *Scripture*, to have left a number of such things free to be ordered at the discretion of the *Church*: But indeed, it is a great commendation to the *Scripture*, to have omitted those things which neither needed, nor could bee particularly expressed. They needed not, because they are so obvious: And they could not, both because they are so numerous, and because so chaungeable.

I. They needed not; because they are so obvi- *Sect. 21.*
ous; for what need is there, of any high consultation about such things, as are easie and manifest

to all men, by common ſenſe: As a great counſellour of ſtate, whoſe wiſedome in weighty affaires is admired, would take it in ſcorne to have his Councel ſolemnely aſked about a toy, which a poore plow-man could reſolve: So the meanneſſe of theſe things is ſuch, that to *ſearch the Scripture* for ordering of them, were to derogate from the reverend authority and dignity of the *Scripture*. The *Apoſtle* ſpeaking of a matter of this kind, touching being *bare* or *covered* in Church aſſemblies, uſing long haire, or being ſhorne; hee brings an Argument from Nature, *Doth not even*
1. Cor. XI. 14. *Nature it ſelfe teach you.* As *nature*, (that is, Cuſtome, which is an other *nature*) had taught the *Corinthians*, that it is not *comely* for a man to have *long haire*: So *nature* it ſelfe doth teach us, that when a man commeth to preſent himſelfe, before the Lord by prayer, he ſhould doe it, with al humility of mind, and humiliation of body, as
Pſ. XCV. 6. the Pſalmiſt ſayth, *Worſhip and fall downe & kneele before the Lord our maker.* So likewiſe, when wee make *confeſſion* of our *fayth*, or lift up our voyces to *praiſe God*; that we ſhould uſe a geſture ſutable, to expreſſe our reſolution. And diverſe things of this kind hath the Church appointed *ex ductamine rationis*; for albeit the ſubſtance of the *ſervice of God* being above the pitch of naturall reaſon, may not be invented by men, as it is amongſt the heathens, but muſt be receaved from God himſelfe; yet in matters of leſſer moment, eſpecially concerning outward behaviour in performance

of *Church-actions*, wee may bee directed by natu-
rall reason, as saith *Tertullian*, *Wee may even in matters of God, bee made wiser, by reasons drawne from the publick perswasions which are grafted in mens minds.* And S. *Austin*, *It is not onely foolish but impi-ous, to refuse the guydance of naturall light.* And if *nature* direct us in any thing: then certainelie in this, what gestures are fittest for *Gods worship*; for gestures are naturall, in so much that one of your owne Authors, speaking of gestures, sayes that *Nature stands in stead of a direction, and that they are not to be esteemed humane inventions, but Gods Ordinance, because they bee naturall circumstances of Worship.* II. They could not well be expressed, in the *Scripture*, and that first because they are so numerous. All things that *Iesus* did are not recorded, because our Bible should not grow too big for us, and was it fitt then the *Scripture* should record all things that are or may be lawfully in-cident to the particular *service of God*? So it should have swolne in quantity, above the *Popes Decretalls*, whereas the *Canon* of our *fayth* should be briefe, that all may peruse it. III. Because they are so chaungeable and diverse, according to the diverse conditions of the *Church*, they could not becommaunded by an unchangeable Law, but were to be taken up by occasion. Therefore the *Apostle* having instructed the *Corinthians* in matters of *fayth* and *godlinesse*, puts off these other matters till his owne *comming*, that he might see what was most expedient, *Other things will I set in order*

De Resur. carnis. *Luminis naturalis ducatum repellere, non modò stultum est, sed & impium.* Lib. IV. de Trin. c. VI.

A treatise of Divine worship, p. 30.

Ioh. XXI. 25.

1. Cor. XI. 34.

order when I come. In which words he promiseth to appoint things belonging to outward *Order* and *Politie*, or as St *Austin* calls it *ordinem agendi*, (as I proved unto you at large at our last meeting, both from the notation of the word διατάξομαι, and from consent of all writers.) Now we know that he never came unto the *Corinthians* after that: who then, thinke you, did *order* those other things, but the governors of the *Church*? And yet the *Church of Corinth* being a particular *Church*, and so to be governed by one Law, one would thinke that the *Apostle* might have prescribed unto them a compleat forme, for outward *Order* and *Politie*: But he foresaw in his wisedome, that the *Church* would not alwayes be in the same condition; and that those *Orders*, that were agreeable for her Infancie, would not suite so well with her afterward, when she was growne unto ripe yeeres. Therefore hee puts off these *other things* till his comming; which being prevented, the Governours of the *Church* had power to determine of these things.

Aug 1. epist. ad Ianuar. Chrysost. in Loc. Muscul. in Loc. Calvin in Loc Bæda, Aretius, Beza, Whitaker de perfect. Script. Quæst. VI. c. 6. & 10. Moulin Buckler of faith. p. 46. 47.

Sect. 22.

Now, if the same *Orders* will not serve one *Church* at all times, how was it possible for the *Scripture* to expresse all matters of *Order* belonging to the *Catholicke Church*? Wee know, that which is fit for the *Church* in one Nation, is not so fit for another; And that which is fit at one time, is not so fit at another. The *Church* is sometimes in prosperitie, sometimes in adversitie; sometimes hath to doe with *Pagans*, sometimes with

* Tert. de cor. mil. Basil. de Sanct. cap. 27. Con. Toll. IV. c. 5.

with *Heretickes*, and those diverse, by reason whereof, the *Church* hath beene occasioned to chaunge her Rites, as namely, *dipping in Baptisme*, which she hath chaunged from thrise, to once: and againe, from once, to thrise: So hath shee chaunged many other Ceremonies, laying some downe, and taking others up. And how could she otherwise doe? for who can imagine, that one and the same fashion can accord unto the *Church* in her Infancie, and fuller growth; persecuted, and in Peace; flying into the wildernesse, and resting, as the *Dove* in the *Arke*; at one time dwelling in *Hierusalem*, a Citty built at unitie, within it selfe: at another, diffused over the whole world? You may as well shape a coat for the *Moone*, to fit her both in her waxing, and in her waning; in the full, and in the want, as to set downe one manner of Discipline, for all *Churches*, at all times. The internall beauty of the *Church*, is alwayes the same; but her outward garment is of *diverse colours*. And requisite it is, it should be so; for, if in these things there were no alteration, Ceremonies would be taken to be matters of substance: As *Calvin* hath well observed, saying: *As concerning rites in particular, let the sentence of Augustin take place, which leaveth it free unto all Churches* (understand Nationall, not Parochiall Churches) *to receive their owne Customes, yea sometimes it profiteth, and is expedient, that there bee difference, lest men should thinke, that Religion is tyed to outward Ceremonies.* *Tertullian's* rule therefore

Ps. XLV. 11.

Respons. ad medias.

Lib. de Virgin. velanda. is infallible. *Regula fidei immobilis, irreformabilis, cætera disciplinæ & conversationis admittunt novitatem correctionis.* Thus it is cleare, that these things are not expressed in *Scripture*, but are to be ordered by the *Church*.

Sect. 23. My II. Argument is taken from the consent of all learned Orthodoxe Divines, auncient & moderne, who doe acknowledge, that the *Church* hath authoritie to make Lawes for matters of *Order*, and outward *Politie*, and to appoint Rites and Ceremonies, to bee observed in the worship of God, & that al men who are within the Cōmunion of that *Church*, are bound to give obedience unto these Lawes. Neither was there ever any learned Divine of the Reformed *Churches*, who did deny Ceremoniall Traditions, or indeed any Traditions, but such as doe crosse either the verity, or the perfection of the sacred *Scripture*. Here it were easie for me to hold you till night, onely in delivering the suffrages of Divines, for confirmation of this point; but I will content my selfe with a few. The reformed *Church of France*, in her *Confession* published in the yeare 1562. sayth: *Wee confesse, that all and every Church hath this power to make Lawes for establishing Common Politie amongst her own members. — And that obedience is to be given to these Lawes. — and those who refuse to obey, are accounted with us obstinate and brain-sick.* And so they are indeed. M. *Calvin*, whose judgment

Fatemur tum omnes, tum etiam singulas Ecclesias, hoc jus habere, ut Leges & Statuta sibi condant ad Politiam communem inter suos constituendam —— Ejusmodi porro statutis obedientiam deferendam esse —— Qui hoc detrectant cerebrosi & pervicaces apud nos habentur.
Apud Calvin. in opusc.

ment you profesſe to honour and follow, hath moſt judicioully determined this Queſtion of the power of the *Church*, in appointing of Ceremonies and outward Orders to bee obſerved in the worſhip of *God*; whoſe judgement I will deliver in theſe propoſitions following.

I. [a] *In externall Diſcipline and Ceremonies, Chriſt would not particularly preſcribe what we ſhould follow, becauſe he fore-ſaw, that would depend upon the conditions of the times, and he thought that one forme, would not bee agreeable unto all ages.* II. [b] *That yet theſe rites muſt not be left free for every man to uſe what faſhion he pleaſeth, but muſt be eſtabliſhed by Law, otherwiſe forasmuch as the ſame orders will never pleaſe all men, there will follow great confuſion in the Church.* III. [c] *That it is lawfull for the Church, when ſhe findes it conuenient, to chaunge and abrogate old Ceremonies, and to inſtitute new in their roome.* IV. [d] *That it is the dutie of every Chriſtian, not to contemne, or neglect ſuch conſtitutions, but to keep them without ſuperſtition, with a free conſcience, and with a pious and facile propenſion to obedience. And if any will oppoſe them, and be more wiſe then is needfull, let him looke to it, which way he will approve his moroſitie unto God; for that*

[a] In externâ diſciplinâ & ceremonijs, non voluit ſigillatim præſcribere quid ſequi debeamus, quod iſtud pendere à temporum conditione præviderat, neq; judicavit unam ſæculis omnibus formam convenire.

Lib. IV. Inſtit. c. X. §. 30.

[b] Si enim velut in medio poſitæ ſingulorum arbitrio relictæ fuerint, quoniam nunquam futurum eſt, ut omnibus idem placeat, brevi futura eſt rerum omnium confuſio. Ibid. §. 23.

[c] Prout Eccleſiæ utilitas requirit, tam uſitatas mutare, & abrogare, quam novas inſtituere conveniet.

Ibid. §. 30.

[d] Chriſtiani populi officium eſt, quæ ſecundum hunc canonem fuerint inſtituta, libera quidem conſcientiâ nullâq; ſuperſtitione, piâ tamen & facili ad obſequium propenſione ſervare, non contemptum habere, non ſupinâ negligentiâ præterire: tantũ abeſt, ut per faſtum & contumaciam violare aperte debeat. Quod ſiquis obſtrepat, & plus ſapere hic velit quàm oportet, videat ipſe quâ moroſitatem

fitatem suam ratione Domino approbet. Nobis tamen illud Pauli satisfacere debet, nos contendi morem non habere neq; Ecclesias Dei.

§. 31.

• Neq; tamen permisit Dominus vagam effrænamq; licentiam, sed cancellos, ut ita loquar circumdidit. And against, confugere hic oportet ad generales quas dedit regulas, &c. §. 10.

of S. Paul should satisfie us, that we have no custome to contend (namely about such matters) *nor the Churches of God.* V. • *That God hath not given his Church unlimited power to establish what Ceremonies shee lists, but hath bounded her within certaine rules; So that here wee must have recourse unto the generall rules layde downe in the Scripture.* Now, the *generall rules* bee especially these: *Let all things be done decently, and in Order.* I. Cor. XIV. 40. *Doe all things to the glory of God.* I. Cor. X. 31. *Let all things be done to edifying.* I. Cor. XIV. 26. *follow those things which concerne Peace.* Rom. XIV. 19. Of which kinde, many more might be gathered out of *Scripture*, which are the very Rules and Canons of the Law of Nature, written in all mens hearts, which wee are bound to observe, though the *Apostle* had not mentioned them: for they were not delivered in the *Law* of *Moses*, and yet the *Iewes* observed them unwritten, as being edicts of Nature, and thereby framed such *Church*-Orders, as in their Law was not prescribed. So the *Christian Church* in all ages, having respect unto those generall rules, hath established Lawes, for the outward forme and administration of God's worship, as I will shew in the next place. I will not trouble you any more with quotations; but referre you to the confessions of all the reformed *Churches*, and to the Bookes of all learned

See harmony of the confess. Sect. 17. Zanch. in 4. precept. Mose.

ned Protestants, who have written of Traditions, Rites, and Ecclesiasticall constitutions.

Martyr epist. ad Hooperum, and a Cloud of witnesses alleadged by Archoishop Whitgift, in the defence of his Answer, and D' Forbesse in his Irenicum. Sect. 24.

Thirdly, this hath beene the practice of all *Churches*, to make Lawes of things indifferent, and to appoint certaine Rites in the administration of God's worship. The *Apostles* did it: They appointed some which we reade of, and yet holde not our selves bound to observe, as abstinence from *blood* and *strangled*, the *kisse* of *Charitie*, and *Widowes* to bee imployed in the service of the *Church*: And many more, which are not recorded, as is confessed by the learned *Whitaker*. *The Apostles* (sayth he) *did in every Church, institute and ordayne some Rites and Customes, serving for the seemlinesse of Church-regiment, which they have not committed to writing.* The Primitive *Church* did both institute new Rites, and abrogate some, used by the *Apostles*, as (I thinke) you will confesse. Yea, even the *Church* of the *Iewes* did institute many things, without any speciall warrant: *Foure set Fasts*, whereof you may reade in the Prophecie of *Zacharie*: and by the authority of *Iudas Maccabaeus*, the *Feast* of *Dedication*, which our *Saviour* sanctified with his blessed presence. The Musicke of the *Temple* that *David* brought in, wee reade it approved; wee never read it commaunded: The appointment of the houres for daylie *sacrifice*, the building of *Synagogues* throughout the Land, the erecting of *Pulpits* and *Chaires* to teach in, the order of *Buriall*; The Rites of *Marriage* are not prescribed in the Law, but taken up by themselves:

De perfect. Script q. VI. c. 6.

Zach. VIII.

See T. C. Reply, p. 35.

So I may say, for the forme of administration of the Sacraments; it was not prescribed who should be the Minister of *Circumcision*, in what place it should be ministred, with what kind of knife, after what manner, the Child should be presented; what gesture should bee used, either by the Minister, or the people, what words should be used. As for the *Passeover*, though the forme of it be more particularly prescribed; yet it is certaine, that the *Church* after, changed some things, and added many things to the first institution. The gesture used in the first *Passeover*, may appeare by many circumstances in the Text, to have been *standing*; and yet (I thinke) you will confesse, that they changed it afterwards into sitting or lying. And they added many things which were not commaunded, as *washing of their feete*, after they had eaten the *Lambe*, and after that, a second course of Sallets; in which the soppe given to *Iudas*, was dipped; The dividing of the Bread into two parts; the reserving of the one part for a while, under a napkin, and at the end of the Supper, dividing it into so many parts, as there were persons, and delivering it unto them. The forme of *blessing* which was used; all which are set downe particularly by *Beza*, who professeth that he collected the same out of *Paulus Burgensis*, *Tremellius* and *Scaliger*. And for all these, they had no direction in the *Word*, but they were appointed by the *Churches* discretion. Now, if the *Church* of the *Iewes* had such power, much more the Chri-

Beza in Matth. XXVI. 29.

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stian *Church*: for, *Agar was in bondage, with her children, but Hierusalem, which is above, is free.* For, in *Gods* worship they were bound unto many circumstances of Time, Place, and Person, which no man will say we are under the *Gospell*. And indeed, they (being a Nationall *Church* onely) were to be governed by one Law, and all things incident to the worship of *God* amongst them, might bee expressed in that Law. But the Christian *Church*, being spread farre and wide over the face of the Earth, doth require Lawes for government so diverse, as could not be expressed in the *Gospell*. So that *Churches* both under the *Law* and the *Gospell*, have exercised this power; And (I hope) you are so charitable, that you will not condemne all *Churches* that ever have beene. Gal. 4. 25. 26.

IV. But say, you should condemne all *Churches*, and account nothing pure, but what is used in your Conventicles, I dare joyne issue, even upon that, and appeale unto your owne practise. Doe you not practise and appoint many things in your owne Congregations, which are in themselves free; as not being expressely commaunded in the *Word*? What warrant have you for *Pulpits, Pewes, Bells*? What for the outward forme & administration of the *Sacraments*? What for the forme of *Excommunication*, and receiving of *Penitents*? Finally, what particular direction have yee for the order of *Gods* service, as when you are assembled, whether the *Minister* should begin with *praying* or *preaching*, with *reading* or *singing* Sect. 25.

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of Psalmes, whether the Celebration of *Baptisme* and *Marriage* should be before or after Sermons? All these things are ordered by your owne discretion, and that diversly in diverse Congregations, according to the humor of the Minister. And will you not allow so much power to the *Church*, as every one of your selves doth usurpe, as a *Pope* in his owne Parish?

Sect. 26. V. Let us consider the priviledges of all other societies of men, whether Citties, Families, or other Corporate Bodies, and wee shall finde that they have power to make Lawes, to binde all persons within their *Communion*, & that those Lawes are to be observed, though they be of matters injoyned to be performed in *God's* service; As if a Master of a Family, should direct his children and servants, how to demeane themselves in the Church, commaunding them strictly to kneele at *prayer*, especially at their comming in to crave God's blessing upon themselves, and to stand in time of *Sermon*, that they may heare more attentively, and to turne to their Bible, as oft as any place is alleadged by the Preacher, for the confirmation of his doctrine; they were bound to obey him, and he would call them to account, if they did not observe his directions. How much more hath the *Church* power to make such Lawes, binding all that are within her *Communion*, to obedience? Surely, as the *Lord* convinceth the disobedience of his people, by the obedience of the *Rechabites* to the commaundement of *Ionadab* their

Ier. XXXV.

fathers

ther; so may I justly accuse your disobedience to the lawfull Orders of the *Church*, by the obedience of your children and servants unto you. For shall the housholder commaund in his house, and be obeyed, and not the Rulers in the *Church*? Shal the *Mayor* make Lawes in a *Towne*, and not the *King* in his *Kingdome*? Or, were it not strange, that *God* himselfe should allow so much authoritie to every poore Family, for the ordering of all which are in it; and yet the *Church*, which is the *City of the great King*, *the House of the living God*, *the Spouse of Christ*, *the New Hierusalem*, have no authoritie to commaund any thing, which the meaneſt of her children shall, in respect of her constitution, be bound to obey?

Finally, whosoever hath power to repeale Lawes, hath also power to make Lawes; but the *Church* hath lawfully repealed Lawes, made of things indifferent, as the Law of *abstinence from blood and strangled*, enacted by the *Apostles*, without any limitation of time; The same might bee said of the *kisse of Charitie*, commaunded by the *Apostle*; And of the *Widowes* who were appointed to bee entertained by the *Church*, for the service of the *Saints*; As also of the *Love-feasts*, used in the dayes of the *Apostles*: All these were abrogated by Ecclesiasticall authority. Therefore the *Church* hath power to make Lawes of such matters: And these Lawes being made, are to be observed. Yea, if there be no law to direct us in these things, then ought wee to follow the cu-

Sect. 27.

1. Cor. XIII. 14.

1. Tim. V.

ſtome of the *Church* wherein wee are, according to that golden rule of *S. Auſtin*, *In theſe things which the Scripture hath not determined, the cuſtome of Gods people ſhould be unto us a Law.* He ſhewes that this was his owne practice, touching *faſting*, and the like obſervations: when he was in *Rome*, he followed the faſhion of *Rome*: And when hee was in another place, he conformed himſelfe to the cuſtome of that place. And he ſayth, he learned this from *S. Ambroſe*; who, when he had asked his Councell touching *faſting* on the *Sabbaoth day*, returned him this anſwer; *When I come to Rome, I faſt the Sabbaoth: when I am here*, (namely in Millain) *I faſt not: So alſo thou, keepe the cuſtome of the Church whereunto thou commeſt, if thou would neither offend, nor be offended.* And he ſayth, he never thought upon this advice, but he eſteemed it as *an Oracle from Heaven.* And this ſame advice he giveth to every man, touching his carriage in matters of this kind; *Eo modo agat quo agere viderit Eccleſiam ad quam devenerit.* And thoſe that doe otherwiſe, hee chargeth them with *contentious obſtinacie*, and *ſuperſtitious feare, raiſing ſtrife, becauſe they account nothing right, but what themſelves doe.* Now, would to God that you who came out of *Scotland*, had followed this advice, and ſo conformed your ſelves unto the

In ijs rebus de quibus nihil certi ſtatuit ſcriptura, mos populi Dei & inſtituta majorum, pro lege tenenda ſunt. Epiſt. 86.

Cùm Romam venio, jejuno Sabbato; cùm hic ſum, non jejuno: ſic etiam tu, ad quam fortè eccleſiam veneris, ejus morem ſerva, ſi cuiquam non vis eſſe ſcandalo, nec quenquam tibi —— Egò verò de hâc ſententiâ etiam atq; etiam cogitans ita ſemper habui, tanquam eam cœleſti oraculo ſuſceperim —— ſenſi —— perturbationes fieri per quorundam fratrum contentioſam obſtinationem & ſuperſtitioſam timiditatem —— tam litigioſas excitant quæſtiones, & niſi quod ipſi faciunt, nihil rectum exiſtiment. Epiſt. 118. ad Ianuar.

Orders

Orders of this *Church*, and not sought factiously to bring in amongst us the *customes* of the place from whence you came, and such *customes* too, as even the *Church* of that Kingdome hath most wisely repudiated.

Wee finde that the *Apostle* himselfe did deferre much unto the custome of the *Church*, when there was a question in *Corinth*, touching the behaviour of men in publicke assemblies, as whether men should pray *bare*, women *covered*, or contrary; he resolves the whole matter into the *Churches custome*, hee doth not leave every man free to doe what he will: but will have the *Churches custome* to be observed. *If any man be contentious, we have no such custome, nor the Churches of God.* The *Apostle* had used sundry reasons to prove, that men should pray *bare*, women *vailed*. As I. from the signification, vers. 3. *The man is the womans head.* I. Cor. XI. 16. Whence followeth, that wives should be subject to their husbands, and testifie their subjection by this significant *Ceremonie*, in comming alwayes to *Church* with their heads *covered*. II. From Comelinesse, vers. 4. 5. 6. *for it is even one very thing* (namely for a woman to bee *bare-headed*) *as though she were shaven* —— *And if it be shame for a woman to be shaven, let her be covered.* and vers. 13. *Judge in your selves: Is it comely that a woman pray uncovered?* III. From nature vers. 14. *Doth not nature it self teach you?* But he saw the nature of the question would afford no Arguments, but such as a contentious spirit would elude: There-

fare to make short worke, he finally resolves all into the *Churches custome*: *If any man be Contentious, we have no such custome, nor the Churches of God.* As if he should say: If any man be so *contentious*, that he will not be satisfied with these reasons, Let him know, that the *Churches custome* is otherwise. *We have no such custome* &c. Whence wee may inferre, first, that the *Church* hath her *customes*, and had them even in the *Apostles* dayes; for this Negative [*Wee have no such custome*] includes an affirmative: A *Custome* they had; but no such *Custome*, as that *men* should be *covered*, *women bare*, but the contrary. II. That the *Church* may alledge her *Customes*, to stop the mouthes of the *contentious*. III. That *custome* is warrant enough for a Rite, as whether to be *covered* or *bare*; whether to *sit* or to *kneele*, whether to weare a *blacke garment*, or a *white*, in the administration of *Gods* service. IV. That whosoever oppoſeth the *Churches customes* in matters of *Order*, are to be reputed *contentious*, as hazarding the *Churches* peace for matters of no more weight.

Sect. 28. Thus have I proved at large, that the *Church* hath power in things Indifferent, to make *Lawes*, and appoint *Orders* to be observed, in the administration of Gods worship; And that obedience is due unto such *Lawes*; or if there be no certaine constitution, that the received *custome* of the *Church* hath the force of a *Law*. But here I know what you will say; that the Church may appoint Circumstances, not Ceremonies. This was your

Plea

Plea at the last visitation, and a very strange one. For this distinctiō is unknown vnto the Schooles, not used by any Protestant divines, except some late Libellers against the government, whose unsavory bookes I never thought worthy of my reading. Sure I am that your chiefe advocate, *Mr Cartwright* (the only learned man who ever lifted up his hand, against the *Orders* of our *Church*) did not deny all *Ceremonies*; but excepted against ours, that they are not agreeable to the simplicity of the *Gospell*, and to the practice of the *Apostles*, that they are borrowed from the *Papists*, give scandall to the *weake*, and are different from the *Orders* of other reformed *Churches*. And when these silly exceptions have been answered to the full: his wise followers have devised a way to *cut the Gordian knotte*, to deny all Ceremonies, except the *Sacraments*, which are of *Christs* Institution. And since that is the maine ground of your opposition, I will take some paines, to discover unto the world the weakenesse of it.

Not that we say, as you charge vs, that no Ceremonie may be in the Church except the same be expressed in the word of God: but that in making Orders and Ceremonies of the Church, it is not lawful to doe what men list. T. C. Reply p. 27.

And first, I thinke it will puzle you all, to shew the difference betweene *Circumstances*, and *Ceremonies*. If you say that a *Ceremonie* determines the manner of *Gods worship*; a *Circumstance* onely the time, place and person, to be used in *Gods service*, which are of absolute necessity, in regard that his service must be performed at some time, in some place, by some person: This distinction will not hold, for it falleth out often, that in the choyce of one time rather then another, and of

Sect. 29. Determinatio divini cultus pertinet ad Cerimonias. Aquin. 1ª 2æ. q. 103. Art. 1. con.

See harmon. of confess. Sect. 17.

one person too, there is something *Ceremoniall*, I am sure that some of the *Reformed Churches*, amongst the *Ceremonies* which they retaine and approve, reckon *festivall dayes*, & set Lessons, which are *circumstances*, but *Ceremoniall circumstances*. Secondly, as it is necessary, that there be some place, and time appointed for *Gods Service*; So also, it is necessary, that there be some outward forme, (besides what is expressely commaunded) used in the *Service of God*: And albeit the substance of religious actions be prescribed by *God* himselfe; yet the outward forme required to the decent administration of the same, and for the greater solemnity of the action, is not expressed in the Scripture; As for example; *Christ* hath commaunded us to *baptize* with *water, in the name of the Father, Sonne, and holy Ghost*: here is both the matter and the forme, wherein the essence of baptisme consists; but what other words and actions we should use in the administration thereof, we have no direction; And yet if one should doe no more but sprinkle water upon a childe, and pronounce the words of baptisme, howsoever the baptisme were good, yet the action would seeme bare, and the *Sacrament* quickely grow into contempt. Therefore the *Church* hath appointed prayers, Lessons, interrogatories, exhortations and some visible signes also to be used, in the administration of that Sacrament. These outward expressions of *Gods worship*, whether by words or actions, which are not essentiall unto the duty, as not be-

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ing expreſſely commaunded; we call *Ceremonies*, without which, no publicke action can be rightly performed: for as the fleſh covereth the hollow deformity of the bones, and beautifieth the body with naturall graces; So *Ceremonies* cover the nakednesse of publicke actions, both civill and religious, and procure reverence and esteeme unto them, in so much that no nation in the world did ever suffer publick actions which are of weight, whether civill or sacred, to passe without some visible solemnity; So that there is a ground in *nature* for *Ceremonies* in generall; for all nations by naturall instinct, have observed them: and for some *Ceremonies* in particular; for *Nature* doth teach us, that God is to be worshipped, not only, with the inward devotion of the heart, but also with the outward reverence of the body; And therefore all men by the inditement of reason, have used to bow themselves to the ground, in token of reverence, at the sensible signes of *Gods presence*, or when they have received any message from the *Lord*. It is therefore an error to thinke *Ceremonies* in the generall, to be things merely indifferent: for howsoever every particular Ceremony be indifferent and alterable; yet that there should be some *Ceremonies*, is absolutely necessary; forasmuch as no outward worke in God's worship can bee performed without *Ceremoniall* Circumstances, some or other, more then a body can be without dimensions. And since some *Ceremonies* must be used, it is also necessary, for preserving;

serving of *Order* and uniformity in worship, that there be some constitutions about them, otherwise if they be left arbitrary, every Parish, yea every Priest, will have a fashion by himselfe, as his humor leades him: So there shalbe, *Quot capita, tot schismata* (saith *Hierome*.) And what will follow thereupon, but infinite distraction, confusion, and disorder in the Church, as I observed before out of *Calvin*? III. As *Ceremonies* are necessary for outward expression of *Gods worship*, so, (if they be of good choyce, as ours are) they are of singular use; for they tend to *edification*, they nourish *pietie*, and are helpes and furtherances to *Religion*. They informe the understanding, as having a cleare signification of some duty required of us, As for example, imposition of hands in *Ordination* of Ministers, *Doth put the party ordayned* (say your owne Authors) *in minde of his separation to the werke of the Lord*. And so all the *Ceremonies* of our *Church*, serve to put us in minde of something fit to be observed; As thrice dipping in Baptisme, puts us in minde of the *Trinitie*, and once, of the *Vnitie* of the *God-head*: so the blacke garment may admonish the Minister of gravity, the white, of puritie. Againe, they worke upon the heart, stirring up in it affections suitable to the action in hand, namely reverence, devotion, humility, confidence, attention: As when we pray *kneeling*, by the bending of the *knee*, we expresse the bending of the heart; and when we confesse our faith *standing*, wee manifest boldnesse and resolution.

5.§.23.

Eccles. discip. fol. 51.

But

But especially, they helpe the memory; for as the eye is of all other the most apprehensive sense; so things that are seene, make the deepest impression. Words spoken are many times but as winde, they goe in at one eare, and out at another, and so vanish in the ayre; and so the memory of them is not so durable, as is the memory of visible signes, which being not so common, doe more strongly moove the fancy. In a word, *Ceremonies* serve to preserve religion, as salt doth meate, or the barke the tree; or the leaves, the budd: Therefore are sacred actions, cloathed with *Ceremonies*, that the outward Majesty which they carry, may procure unto them the greater reverence. They distinguish publicke actions from private businesses; and sometimes *Christians*, from those that are aliens from the *Church*: Therefore *Epiphanius* wryting against all heresies, rehearseth all the *Ceremonies* of the *Church*, as certaine markes, whereby shee was then distinguished from other Sects. The learned Schooleman *Aquinas*, calleth the *Ceremonies* of the *Church*, *Protestationes fidei*, *protestations of our fayth*; And the judicious *Calvin* termeth them, *exercitia pietatis*, *exercises of pietie*, and *Nervi Ecclesiæ*, *the very nerves and sinewes of the Church*, without which it needs must bee dissolved.

1ª 22.q.103. Art.4. Con.

Lib.IV. Instit. c.X. sect.27. 29.

In the next place, I will consider your owne practise, and there I finde, that you use *Ceremonies*, almost as many as the *Church* injoynes, and some of them of a very bad choice. First, *Sitting* at the

Sect.30.

Communion, must be a *Ceremonie*, if *kneeling* be; for all gestures are of one kinde. Yea, you have made *sitting* a *significant Ceremonie*. The authors of the admonition say, *Sitting at the Communion signifieth rest, that is, a* full finishing *of the Ceremoniall Law, and a perfect worke of redemption wrought; that giveth rest for ever.* Others have given it a worse signification, saying, that it imports a *Coheirship, Communion, fellowship, equality with Christ.* And I pray you shall it bee lawfull for you to appoint a *Ceremonie*, yea a *significant Ceremonie* in Gods worship; And shall it not bee lawfull for the whole *Church* to doe the like? But you will say, that *sitting* is a *Ceremonie* of *Christs* Institution: So some of your unworthy Authors, have said, that *sitting* is *even a part of the Sacramentall signe.* Wherein, first you forsake your standard bearer; *Mr Cartwright* could not finde it within the compasse of *Christs* Institution; for he saith, *It is not necessary that we should receive the Communion sitting.* And againe, *I admonish the reader that sitting at the Communion is not holden to be necessary.* II. You condemne all *Churches*, that are, or have beene, as breakers of *Christs* institution, and depravers of the *Sacrament*; *sitting* never being allowed in any *Church*, except amongst your selves, not in *France*, not in *Geneva*, not amongst many of your owne brethren in *England*, who receive the communion standing. And lastly, You doe shamefully abuse the world, by pretending *Christs* institution, when there is neyther commaundement, nor example, binding

See Whitgift, p. 599.

Repl. partic. to Bishop Morton, p. 36.

T. C. Reply, p. 165. 166.

binding us to *sit*. There is no commaundement, for the using of any gesture: *Christ* bids us in the institution, *eate Bread*, and *drinke Wine in remembrance of his death*, but he bids us not receive these Elements *sitting*. And St *Paul* who *delivered* unto the *Corinthians*, whatsoever he *received of the Lord*, touching this *Sacrament*, hath *delivered* nothing touching *sitting*. Neyther is there any gesture commaunded as necessary in any of the *Sacraments*, either under the *Law*, or under the *Gospell*; But all of them left free; And what gesture was used in *Circumcision*, and in *Baptisme*, no man can tell me. And albeit *God* hath sometimes injoyned other gestures, upon occasion to be used in some acts of his worship: yet hee did never upon any occasion, commaund the use of *sitting* in any part of his worship. And as there is no precept, so there is no example for *sitting*. Here that it may appeare, how vainely you doe pretend the example of *Christ*; I will examine the grounds, whereupon you build, and make it evident, both that *Christ* did not *sit* in the celebration of this *Sacrament*, And also, that albeit *Christ* had used *sitting*, yet this gesture doth not bind us to imitation.

As to the former, I finde not in all the booke of *God*, so much as a probability, to induce men to thinke that *Christ sate* at the ministration of the *Sacrament*; and on the other part, I finde it most probable, that he used another gesture, and for your satisfaction, I offer unto you these consider- *Sect. 31.*

rations, which I beseech you to weigh in the scales of unpartiall Iudgement, and *God* graunt you understanding in all things. I. There is no mention in any of the *Evangelists*, of the gesture *Christ* used in the *Eucharisticall Supper*, wherein I cannot but reverence the good providence of *God*, and wisedome of his *Spirit*; which of set purpose, hath omitted his gesture, to shew, that wee are not bound to follow it, more then any other. As *God* hid the body of *Moses*, least the *Iewes* should abuse his graye unto *Idolatrie*; So hath he concealed the gesture which hee used in the *first Supper*, as foreseeing that you would make an Idol of it. Possible and easie it was for the *Evangelists*, to mention *Christ's* gesture; as wel as in other services so many times in the Bible, the gesture is mentioned. And the gesture which he used in eating the *Passeover*, is expressed by all the *Evangelists*, and that at three severall times: as at his first going to *Supper*, *Matth.* XXVI. 20. *So when the even was come, he sate downe with the twelve.* The like is *Luke* XXII. 14. Then after washing his *Disciples* feete, sitting downe againe to eate the second course of Sallets, *Ioh.* XIII. 12. Lastly, upon occasion of *Christ's* fore-telling of *Iudas* treason, *Marke* XIV. 18. *As they sate, and did eate, Iesus said, Verily I say unto you, one of you shall betray me.* and yet *Christ's* gesture in the *last Supper*, is not so much as once mentioned by any of the *Evangelists*. II. It is neither necessary, nor so much as probable, that the gesture which *Christ* used in

sec. p. 141.

the

the *Paschall Supper*, was continued in the *Sacrament all*: Not necessary; for the *Scripture* many times recording diverse actions of the same kinde together, expresseth the gesture of the former; yet will it not follow, that the same gesture was used in the latter. *Paul* with his companions, sate downe beside a river, and hee preached unto the women, amongst whom was *Lydia*, who was converted, and baptized immediatly after; *Acts* XVI. 13.14.15. Now, because it is said; that they sate while *Paul* preached, and the baptizing of *Lydia* followed immediatly after, and no mention of any change of gesture; will you therefore conclude, that they sate still in the administration of *Baptisme*. It is said, that *Ezra* and all the people, stood up at the reading of the Booke of the Law, *Nehem.* VIII. 4-5.7.8. and he continued reading for a whole weeke, vers. 18. will it follow, that the people who stood up in the beginning, did stand all that while? No, they made boothes, and sate downe under them, vers. 17. So it will never follow from *Christ's* sitting at the *Passeover*, that he sate at his *last Supper*. Yea, it is not so much as probable, that the gesture used at the *Passeover*, was continued in the ministration of the *Sacrament*, which will evidently appeare; if we consider, that there was a good space between the two *Suppers*, and that diverse acts intervened, which might occasion the change of the gesture. for albeit *S. Matthew* sayes, *As they did eat, Iesus tooke the bread*; yet this must be expounded, *After* Matth. XXVI. 26.

Luk. XXII. 20. 1. Cor. XI. 25. *he had done eating*, (so both *S. Luke*, and *S. Paul* say expressely, that he ministred the Sacrament *after Supper*) And if after he had done *eating*, why not also after he had done *sitting*? We know that the *Evangelists* many times record diverse things, which at the first view, would seem to have fallen out together, which yet upon exact examination, wee finde to have beene severed in time; And so were the two *Suppers*: for diverse acts did intervene; *he rose from Supper, to wash his disciples feete*, Joh. XIII. 4. and albeit it be said, vers. 12. that he sate downe again, yet it was not to minister the *Sacrament* (whereof *S. John* makes no mention) but to eat the second course of Sallets, wherein the sop was dipped, which was given unto *Judas*, vers. 26. & to preach that heavenly Sermon, which is recorded in that Chapter, and besides the washing of their feet, and preaching of that Sermon, which did require a good space of time, there was (as M. *Calvin* thinkes) a solemne thankesgiving after the finishing of the *Passeover*, albeit the same be not recorded: for that being the last *Passeover* which ever they were to eate, it is likely that our *Saviour* tooke a solemne farewell of it, and so buryed that legall ordinance with honour: And this thankesgiving might occasion the change of gesture: After the finishing of the *Passeover*, hee proceeded to the Institution of a new ordinance, *hee tooke bread, hee brake it*, or *gave thankes*, hee pronounced the Sacramentall words, whereby these Elements were separated

ted from a vulgar, unto a ſacred uſe; admoniſhing his diſciples of the end of that action, which is the commemoration of his bitter *death* and *paſſion*: Theſe might well occaſion a change of geſture, and it is likely that this being a new action, was performed with new expreſſions; eſpecially if we remember that the bodies of *Chriſt* and of his *Diſciples*, as they were fully ſatiſfied with the *Paſchall Supper*, ſo they were ſufficiently reſted with lying upon their couches; and that the ſacrament of *Bread* and *Wine*, as it was not ordayned for the feeding of their bodies, ſo it did not require a formall ſitting, or an eaſie repoſe of the body, the ſame being performed in ſo ſhort a time. III. Albeit I ſhould graunt unto you that which can never be proved, that the geſture which *Chriſt* uſed in eating of the *Paſſeover*, was continued in the miniſtration of the *Sacrament*, yet that would advantage your cauſe nothing; for it is certaine that the geſture which Chriſt uſed at the *Paſſeover*, was not ſitting, but eyther ſtanding, or (as the word ſignifies) *lying* upon beds: ſome men of great authority; as namely, *Chryſoſtome*, *Theophylact*, *Euthimius*, *Maldonat*, and *Lucas Burgenſis*, doe thinke that *Chriſt* and his *diſciples* did eate the *Paſſeover* ſtanding; becauſe that *Philo Iudæus*, who beſt knew the practiſe of the *Iewes*, and is of great credite amongſt *Chriſtians*, reports that to have beene the cuſtome, to ſtand at the *Paſſeover*: And the law of the Paſſeover ſeemes to favour that opinion, for albeit ſtanding be not expreſſely mentioned,

Chry Hom. 82. in Matt. Theo. in Matt. XXVI. Euthim. in Matt. XXVI. Philo de ſacrificijs Abel & Cain.

tioned, yet the circumstances of the Text seeme to imply it: for they were to eate it with their *loynes girded*, their *shooes on their feete*, *their staves in their hand*, and to *eate* it in *hast*. *Exod.* XII. 11. And (say they) it is not likely that *Christ*, who did many things which he needed not, because he came *to fulfill all righteousnesse*, would breake the Law of the *Passeover* in the least jot, and therefore he did eate it standing: I know you will cry out against this, that all the *Evangelists* make mention of his sitting, or rather lying at the Passeover; You shall therefore understand, that sitting and standing in the *Scripture* doe not alwayes expresse the particular gesture or certaine position of the body, as it is contradistinguished from other gestures: for I find that sometimes two gestures are confounded together, as standing and kneeling II. Chron. VI. 13. *Solomon stood upon the scaffold, and kneeled downe upon his knees*, where standing is expounded by kneeling: sometimes I find that one gesture is put for another, as *Luke*. VII. 38. It is sayd that *Mary stood at Iesus his feete*; and yet that standing must be eyther *kneeling*, or *falling downe* upon the ground, else she could not have *kissed his feete, and washed them with her teares, and wyped them with the haires of her head*. So when our *Saviour* sayes, that if *the miracles which were done in Chorazim, had beene done in Tyrus and Sidon, they would have repented sitting in sackcloath and ashes*, *Calvin* interprets that *sitting* to bee prostration or lying along upon the ground, as a gesture most convenient unto them

Luk. X. 38. Verbum iedendi significat prostratos humi jacere, quod miseris ad luctum testandum convenit, sicuti

who

who are in misery, to testifie their griefe; So when it is sayd of *Iob*, and of the *King of Nineveh*, that they sate in ashes, wee are to understand that they did lye prostrate upon the ground *Iob.* II. 8. *Ion.* III. 6. And sometimes standing or sitting doth not expresse any particular gesture of the bodie, but only in generall doth note the action it selfe, and a presence and continuance in that place; as when we say, an army sitts downe in such a place, our meaning is, that it pitcheth and resteth there, So when it is sayd that *David sate before the Lord and prayed* II. Sam. VII. 18. Interpreters tell us, that was no sitting, but the word is used to note his presenting himselfe before the Lord, The *Publican* stood *afarre off* in the *Temple*, and prayed, that is, he came into the *Temple*, for it is not likely, that he who durst not so much as *lift up his eyes to Heaven*, would stand upright; but rather cast himselfe downe upon the ground, as the manner was of all penitentiaries: It is sayd that *Paul sate* at *Corinth* a yeare and sixe months. Act. XVIII. 11. That is, he continued there, and hence came the name of Bishops seates, from their abode in that place. So it is sayd, that *Christ sits at the right hand of God in Heaven*, this *sitting* doth not import a certaine position of his body, but his dwelling and remayning there: for if *Christ* were bound to sit stil, that were no part of his triumph, but some kind of punishment unto him, like that expressed by the *Poet*;

sicuti ex compluribus Prophetarum locis patet. Calvin in Luc. X.

Luke XVIII. 13.

——— *Sedet, æternumq; sedebit*
Infœlix Theseus.

Even so when it is sayd of *Christ*, *discumbebat*, *hee sate downe*, or rather did lye downe with his *disciples* to eate the *Passeover*, the meaning may be no more but this, that he went to *Supper* or presented himselfe to the table. Thus you see it is maintayned that *Christ* stood at the *Passeover*, by manie learned wryters, who are of age to speake for themselves; but I will not stand upon their opinions, because I love not to goe from the literall sense of the words, where there is no necessity to inforce me, as here there is none; yet give mee leave to make this use of it: it is certayne that if *Christ* did not stand, then he used not the gesture observed in the *Passeover*, from the beginning: whence will follow that no gesture is essentiall to any *Sacrament*, but that all gestures are changeable; for there was never any gesture prescribed to be used in any *Sacrament*, except only *Standing* in the *Passeover*; And if that was changed, without any speciall direction, (as it was long before *Christs* time) how much more, shall the gesture in other *Sacraments*, for which there is neyther commaund nor certaine example bee changeable, at the discretion of the *Church*? And this I hold to be the more probable opinion, that the gesture of the *Passeover*, long before the dayes of *Christ* was changed from standing, unto lying in beds; and that this was the gesture used by our *Saviour* in eating of the *Passeover*, may appeare by the words

which the *Evangelists* have used to expresse the gesture, which are [ἀνέκειτο] *Matth.* XXVI. 20. and *Marke* XIIII. 18. and [ἀνέκεισο] *Luke* XXII. 14. *John.* XIII. 12. Now both these words in their radicall signification expresse *lying*; And so are they used in other places of *Scripture*, as namelie *Marke* V. 40. It is sayd, *Iesus entered in, Where the damosell was* [ἀνακείμενον] *lying*; for I hope shee was not sitting upright, she being then dead: and so they signifie in all those places, where mention is of the gesture used at the *Passeover*; for unlesse they had lyen along upon beds, how could *John* have *leaned upon Iesus breast*, as it is said, *Joh.* XIII. [he was ἀναπεσὼν verſ. 23. ἐπιπτων, verſ. 25,] *in Iesus bosome*; I hope, you will not reade it, he sate *in Iesus bosome*: so it is plaine, that their gesture was a lying along upon Beds round about the table: The formost having his feete behind the backe of the second, and the second *leaning into his bosome*. And this gesture was as farre from your sitting, as it is from our kneeling, and you your selves would not thinke it decent to be used at the Sacrament.

But here you will say, that lying was the com- *Sect. 32.*
mon-table gesture used in civill feasts, and that sitting now being the onely table gesture, we are bound when we come unto that holy banquet to receive sitting. The whole strength of your cause lyeth in this, and with this Plea you abuse the world, & deceive the mindes of the simple, therefore I will stand a while to discover the weake-

neſſe and abſurdity of that groundleſſe conceit. I deſire you to conſider firſt, that lying or leaning, was not the common table geſture amongſt the *Iewes* at all times, for *Scaliger* ſheweth out of the *Iewes* ritualls, (as he is cited by one of your chiefe guides) that the *Iewes* in other nights did eate, ſometimes ſitting upright, ſometimes lying along, but in this night, namely of the Paſſeover, they did only lye. *Quam diverſa hæc nox à cæteris noctibus? quod in alijs noctibus ſemel tantum lavamus, in hâc autem bis — Quod in reliquis noctibus tam edentes quã bibentes, vel ſedemus, vel diſcumbimus, in hâc autem omnes diſcumbimus.* II. In the inſtitution of the *Paſſeover*, *God* had no reſpect to a table geſture, for he commaunded them to *eate it in haſte, and with ſtaves in their hands*, which is very farre from the faſhion of a feaſt, and albeit afterwards they did uſe a table geſture, yet the ſame was never commaunded by *God*, but taken up by themſelves. III. The *Paſſeover* being a full Supper, as it did aſke a large time; ſo it might require a table geſture, or an eaſie repoſe of the body: but there is no need of this in the *Communion*, where every one receives but one bit of *Bread*, and one drop of *Wine*, the ſame not being ordayned for feeding and pleaſing of the body, *If any man be hungry, let him eate at home.* I. Cor. XI. 34. IV. The *Euchariſt* is but improperly called a *Feaſt*, a *Banquet*, a *Supper*; but it is truely and properly, a part of *Gods* worſhip, and a chiefe part, and therefore it is more fit to uſe a worſhip geſture, then a table

Pearth aſſem. pag. 35.

De emend. temp. lib. 6.

geſture. Sometimes wee pray, and give thankes ſitting, as before and after meate, being occaſioned to doe ſo, by our ſitting to eate; and I am ſure there is as much reaſon to kneele in religious eating for worſhips ſake, as to ſit at table in prayer, for civill eating ſake. V. No geſture can bee ſo unfit for Communicants, as a table geſture; for wee ſhould put a difference betweene the *Lords table*, and a *Common table*, betweene this holy Ordinance, and a common Feaſt; unleſſe wee will *Cœlo terram, terræ cœlum, ſacra prophanis miſcere*, confound heavenly and earthly things together, as you doe, who ſtand ſo much upon the prerogatives of a *Table*, and priviledge of gueſts. To ſit in prayer, hath alwayes beene held an unreverent and unchriſtian behaviour: *Tertullian* ſayth, *factum illud irreligioſiſſimum eſt.* And one of your owne authors ſayes, that *ſitting in prayer, is an undecent and unreverent geſture, if we may conveniently kneele.* but the receiving of the *Sacrament* ought to bee accompanyed with prayer and thankſgiving, yea the whole action is a reall thankſgiving; in ſo much that whoſoever in the act of receiving, hath not his heart lifted up both to pray and to praiſe *God*, doth receive *unworthily*. VI. Albeit it may be lawfull in ſome caſe, to receive the Sacrament ſitting, where there is no conſtitution to the contrary: yet you who make ſitting neceſſary and eſſentiall to the *Sacrament*, cannot be excuſed from the breach of the ſecond *Commaundement*, by will worſhip, wherewith you doe moſt falſly charge

De orat.

Diſp. pag. 12.

us: for we count not kneeling to be eyther necessary or essentiall to the *Sacrament*, neyther doe we place any worship in it, but thinke it a fit expression of worship, and the most decent behaviour of Communicants: whereas you hold sitting to bee necessary and essentiall, and that without any ground eyther in *Scripture*, or reason, onely upon the idle fancy of the priviledge of guests. The *Apostle* condemnes them who place religion in meat or drinke, Rom. XIIII. 17. *The Kingdome of God consists not in meate and drinke*; or in outward observances, such as, *Touch not, taste not, handle not*, *Col.* II. 21. You can never free your selves from that condemnation, who place religion in a table gesture. That is will-worship in the highest degree. VII. Neyther is sitting the onely table gesture, In *Muscovia* they have no table, nor doe they sit at meare, and in our Countreys, many doe eate their meate standing, some kneeling, or bowing, as when they have no table, but the ground; And if a man did alwayes kneele, either voluntarily, or upon necessity, as if hee were not allowed to eate, except he would receive his meate kneeling, hee should not sinne in so doing, more then did *Gideons* souldiers, who kneeled downe upon their knees to drinke water; *Iudg.* VII. 6. Nor yet would he be so obstinate as you are, to choose rather to want meate, then to stoope for it. Yea if any of you should receive a morsell of meate or a cup of drinke, from out of the kings owne hand, I thinke you would not plead the priviledge of a

table gesture, but kneele downe to receave it: Behold in the Sacrament the *King of glorie* teacheth forth his *Sonne*, as it were, with his *blood about his eares*, shed for our redemption, and will you stand so much upon a table gesture, and the priviledge of a guest, that you wil rather be without the comfort of the *Sacrament*, then bow your knee to receave it. VIII. As it is the generall custome of our Countrey to sit at meate, so it is the custome of our *Church* to kneele at the *Sacrament*, neyther ever had the *Catholicke Church*, any such custome, as to receave sitting: And shall not the custome of the *Church*, of all *Churches*, be as much regarded in a *Church-action*, as the custome of the Countrey is in a civill matter. Finally, If there be a necessity of sitting, because it is a table gesture, the priviledge of a feast, and the perogative of guests; there must be the like necessity of other deportments used in civill eating, which are as proper to the nature of a feast, and the prerogative of guests, as sitting is: And then why doe yee not receive the *Sacrament* in your dyning roomes? for the *Church* is not a fit place to eate & drinke in: Why doe you not salute and welcome one another before you sit downe, as the manner is at Civill Feasts? why doe you not use trenchers, napkins, knives, as well as stooles? why doe you not eate a full meale, feede heartily, drinke oftner then once, and pledge one another? for all these doe belong to a liberall and honourable intertainement, such as your authors say must bee in

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the *Sacrament*; I am sure it is as farre from honourable intertainement & the prerogative of guests, to receive but one bit of *Bread*, and one drop of *Wine*, as it is eyther to stand or to kneele. Why doe you not intertaine discourse one with another? And especially why doe you not keepe on your hats, as at other Feasts, that so you may bee every man jacke-fellow-like with *Christ* in your sociall *Communions*? I am afraid it will come to this at last, by that time your people have learned all the mysteries of your religion: For your Authors tell us, that *what soever libertie or prerogative a table of repast hath, for those that partake thereof, the same have communicants at the Lords table.* And againe, that *no gesture is to bee used which doth import our diffellowship with Christ, or inferioritie, and abasement:* But I subsume; guests at a table of repast, have a priviledge to cover their heads, and the keeping off of our hatts at the *Sacrament*, doth import our inferioritie to *Christ*. This is your owne divinitie, I pray *God* to blesse all *Christians* from it.

Disput. p. 27.

Sect. 33. Thus I have clearely proved, that the gesture which *Christ* used in the institution of this *Sacrament*, was not sitting: for either he used the same gesture in the *Evangelicall Supper*, which he did in the *Legall*, or hee used another: if hee continued the same gesture, it was not sitting, but either standing, or rather lying: if he used another, you your selves know not what it was, and I dare boldly say, that it is more likely to have beene either

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ther kneeling or standing, then sitting; for that gesture as it was never commaunded in any act of *Gods* Service; so it was seldome or never practised, but onely occasionally. Now I will proceed further to shew, that albeit it were certaine that *Christ* did sit; yet were not his gesture exemplary to us, nor wee bound to imitate him in that circumstance, which I will prove by these reasons.

Christs gesture not exemplary. I. Reason.

I. Whensoever the example of Christ is propounded unto us for imitation, it is onely in morall and necessary dueties, as in *meekenesse* and *humility*, *Matth.* XI. 29. *Learne of me that I am humble and meeke*; In *love* Ioh. XV. 12. *Love one another as I have loved you*; in *patience*, I. Pet. II. 21. *Christ also suffered, leaving you an example* &c. But we are no more bound to the example of *Christ* in ceremonies and circumstances, then we are able to imitate him in his *miracles*. *Christ* wore a seameless coat, christened in rivers, preached in the fields, answered nothing for himselfe before the Iudge, when hee was questioned: I hope none of you holds himselfe bound to follow his example in these things: *Christ* alwayes caused the people to sit downe, before he blessed the meat; And yet you commonly stand in blessing, especially before meate. Yea if wee were bound to imitate *Christ* in the gesture which he used in holy duties, wee should bee bound unto impossibilities: for *Christ* in the same dutie used diverse gestures at diverse times, he kneeled downe and prayed, *Luk.* XXII. 41. He fell on his face and prayed, *Matth.*

Matth. XIV. 19. c. XV. 35. 36. Mar. VI. 40. Luk. XXIV. 30.

XXVI. 39. He caused the people sit downe and prayed for a blessing, *Matth.* XIV. 19. All these gestures he hath sanctified in that Ordinance, and commended unto us by his example; yet we can not use them all in one act, at the same time; therefore we are free to pray in any gesture, provided wee have respect to decency, conveniencie, and peace. Now if wee bee not bound to *Christs* example in any ceremony, circumstance, or gesture, were it not strange if we should be tyed to imitate the example of his gesture in the *Sacrament?* II. If *Christ* sate at the *Sacrament*, it was only once, but in preaching, hee sate often, as hee sayth, *I sate daily teaching in the Temple*, and yet you hold not your selves bound to *preach* sitting. Now were it not strange, if *Christs* once sitting, in one ordinance, should be exemplary, and not his often sitting in another? III. There was never any gesture essentiall to any *Sacrament*, either under the *Law*, or under the *Gospell*; for wee know not what gesture was used in *Circumcision*, and in *Baptisme*; and it is manifest, that the gesture of the *Passeover*, was varyed from standing, to lying. I say further, there was never example of gesture in any ordinance, or holy service, which bound the *Church* absolutely, but so as it might be chaunged upon occasion. We have examples in Scripture, of all gestures used in praying, in thanksgiving, in hearing of the Word, in offering of sacrifice. And I doe here challenge you all, to shew me but one example of gesture in any *Sacrament*, or any other

Matt. XXVI. 55.

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part of *God's* ſervice, that did abſolutely bind the *Church*, under the *Law*, or under the *Goſpell*, to the imitation thereof; and I will yeild that *Chriſts* geſture in the *Sacrament*, bindes us to imitation: but if none ſuch was ever knowne, then you muſt ſhew ſome reaſon, why the geſture uſed in the *Sacrament*, ſhould binde us to imitation, rather then in any other *Sacrament*, ſervice, or worſhip: for it muſt ſeeme ſtrange to any reaſonable man, that one onely geſture, and that of all others the moſt unfit, in one only ordinance, ſhould become neceſſary, without any ſpeciall commaund. IV. *God* hath fully expreſſed, what is neceſſary to bee obſerved in any of his Ordinances: But in all the *Bookes of God*, there is not one word expreſſing what geſture wee ſhould uſe in the *Sacrament*: all the *Evangeliſts* are ſilent in this matter; ſo is *S. Paul*, though he profeſſe to deliver all things neceſſary and eſſentiall to the *Sacrament*: And on the contrary it is very probable, that our *Saviour* had no intent to honour us with the geſture of ſitting at the *Sacrament*, for even while hee ſate with his *Diſciples* at the *Paſſeover*, hee ſchooled them for looking for honour in ſitting at the table, *Luk.* XXII. 26 *Let the greateſt among you, be as the leaſt; and the chiefeſt, as he that ſerveth; for who is greater, he that ſitteth at table, or he that ſerveth? Is not he that ſitteth at table? and I am among you as he that ſerveth.* Now you doe preſſe us to ſhew expreſſe warrant out of Scripture, for things which we acknowledge to bee in their owne nature free, and indifferent, and ſo need no particu-

lar warrant of the Word, they being left to the discretion of the *Church*; And yet you presse sitting at the *Communion*, upon the consciences of people, as a thing necessary, and are not able to shew for it any warrant in the Word, generall or particular. If you say, that you have the example of Christ and of his Disciples, that will not serve your turne; for you know not what gesture they used; and albeit wee were certaine that they had sate, as you doe, yet that would not binde us to imitation, without some other direction; for doubtlesse, if *Christ* had meant, that his gesture in that *Sacrament* should be exemplary unto us, hee would have put upon it some marke of immutabilitie, considering that from the beginning of the world, no gesture in any *Sacrament* or service was obligatory unto *God's* people by example. V. If the gesture which *Christ* used in the ministration of the *Sacrament*, was sitting or lying; the same was occasionall from the *Passeover*, as were many other circumstances, which you your selves doe not observe. Indeed, if *Christ* had ministred that *Sacrament*, without the conjunction of another meale, and had purposely made choice of sitting, rather then of kneeling or standing, then there might have been more force in his example, and yet no absolute necessitie of imitation. But seeing it is manifest, that if hee used that gesture, it was to conforme himselfe to the custome of the *Iewes*, as hee did in many other ceremonies and circumstances; no reasonable man

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can thinke that gesture to be exemplary to us.

In the VI. place, I will consider your owne practise, where I find that you follow not the example of *Christ*, in many other circumstances, which are of as great consequence, and some of them greater too, then is the gesture. *Christ* ministred the *Sacrament* onely unto twelve, or rather Eleaven, you give it unto the whole congregation. *Christ* gave it onely unto men, you both to men and women. They to whom *Christ* gave it were all ministers; you give it unto the people. *Christ* instituted the *Sacrament* at night, after a full meale; you in the morning fasting. *Christ* ministred the same in a private chamber; you in a publicke Church. *Christ* used unleavened bread: you leavened. *Christ* was the sole minister of the *Sacrament*, blessing and distributing both the Elements: you commonly have one to assist you. *Christ* blessed the Elements severally, first the bread, and afterward the cup: you blesse both together. *Christ* and his *Disciples* too, used the same gesture, in blessing and distributing, which they did in receiving, if they sate at one, they sate also at the other: you doe not so, for how soever you sit in the act of receiving, yet the minister sits not, when he blesseth the Elements and gives thanks, but eyther stands or kneeles, exhorting the people to humble themselves. Now were it not strange, if wee should be bound to imitate the gesture of the *Disciples*, in receiving, and not the gesture of *Christ* in blessing. *Christ* and his *Disciples*

Sect. 34.

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put of their shooes when they went to *Supper*, as the manner of the *Iewes* was: you doe not so when you come to the *Sacrament*. *Christ* put on his upper garment, after hee had washed his *Disciples* feete, before he celebrated the *Sacrament*: yet you will not be perswaded by that example, to put on a Surplice; and I am sure it is as easie, from *Christs* upper garment, which he put on when he went to the *Sacrament*, to conclude for a Surplice, or a *Cope* either, as it is from *Christs* gesture, to conclude a necessity of sitting at the *Communion*. *Christ* and his *Disciples* leaned one in anothers bosome; so doe not you. Finally, *Christ* and his *Disciples* had their heads covered: you as yet have the manners to sit bare: In all these, you swarve as much from the example of *Christ*, as we doe by kneeling: for as these were changeable circumstances, so is the gesture changeable, & inferiour to many of them. For they are expressely mentioned in *Scripture*: but there is not one word of the gesture. Some of them were circumstances of choyce, as namely *Christs* blessing of the Elements apart: But the gesture (if it was sitting or lying) was only occasionall. Some of them were continued in the *Church* many hundred yeeres, and namely the circumstance of time, the Sacrament being celebrated after Supper, according to *Christs* example, (and in many places of *Africke* they observed the very day, even the first day of the weeke) till the *sixth Councell* at *Constantinople* did appoint the *Sacrament* to bee celebrated in the morning, when

11. 12. 13.

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men are most apt for devotion: But you are never able to shew, that the gesture (if it was sitting) was used in any *Church*. I might adde many other things wherein you follow not the example of *Christ*, because you know it not. Wee know not what forme of Bread *Christ* used, what kinde of Wine, what fashion of Cup, what manner of Tablecloath, what words he used, in blessing and giving thankes, after what manner hee brake the Bread, and powred out the Wine into the Cup, what quantitie of Bread and Wine they did receive, and how long they were about that action. All which are of greater importance, then the gesture, which (as I have shewed before) was never immutable in any Ordinance, but alwayes free. Therefore you shall doe well, for shame, (if not for conscience sake) not to take the holy name of *Christ* in vaine, by pretending his example, for sitting at the Communion, seeing you doe not imitate his example in many other things, more materiall then the gesture.

In the last place, I say, that if the gesture of *Christ* and his *Disciples*, in the first institution, was sitting, wee ought not to imitate it. For there is great difference betweene the estate of the *Apostles* then, and ours now: betweene *Christs* estate of humiliation, and his estate of exaltation: betweene his presence in humility, and his presence in glory. In his first comming he came not to be served, but to serve: He made himselfe familiar with his *Disciples*, used them as his friends & companions, *Sect. 35.* Matth. XX. 28. Ioh. XV. 15. Luk XXII. 27.

panions, and he himselfe was amongst them, as one that serveth. And therefore they did never kneele downe to him in their ordinary prayers, nor pray unto *God*, particularly in his name, as he sayth, *Ioh.* XVI. 24. *Hitherto have yee asked nothing in my name.* It is certain that the *Disciples* did pray unto *God*, and did pray in the name of a mediator in generall, else their prayers could not have been heard: But at that time, they did not make expresse mention of him in their prayers, in regard their knowledge of his *Godhead*, and of his Mediatorship, was but obscure and imperfect, and they then did not thinke, that hee who was daily conversant with them upon earth, was also present with the Father making intercession for them. Yea at that time *Christ* did not desire, to be worshipped as *God*, Coeternall, Coessentiall and Consubstantiall with the Father, for he commanded his *Disciples* to conceale the glory of his Matt. XVII. 9. Godhead, which they saw in his transfiguration till after his resurrection. And he charged his Matth. XVI. 20. Disciples to tell no man that he was the *Christ*. I finde that some did worship him in the dayes of his flesh, but it is a question, whether with a civill or with a divine worship; And besides it was not in their ordinary prayers, but upon extraordinary occasions, as the working of a miracle. *Mark.* XIV. 33. *Luke.* V. 8. Or when they had some speciall suite unto him, as Matth. VIII. 2. 9. 18. XX. 20. Or when he was pleased graciously to reveale himselfe, as unto the blinde man whom hee healed.

led. *Ioh.* IX. 38. This is certaine, that while hee dwelt on earth, hee was never worshipped, in any publicke ordinance, after a solemne manner, as the common object of joynt adoration: Nor yet expressely as the Mediator betweene *God* & man; for sayes the Apostle. *The way into the holiest of all was not opened, while as the first Tabernacle was standing.* That is to say, under the *Olde Testament*, which was the first *Tabernacle*, *Christ* who is the way unto heaven, was not clearely manifested, nor knowne unto men: But now the first *Tabernacle* being removed, and the *Vaile of the Temple rent*, this way is opened, and *Christ* is knowne to be both *God*, and Mediator betweene *God* & man: for he was declared mightily, to bee the sonne of *God*, by his resurrection from the dead; he was exalted at the right hand of *God*, farre above principalities and powers, *And God hath given him a name above every name, that at the name of Iesus every knee should bow.* Then the *Apostles*, who before were rude and ignorant, did preach him openly, and pray unto him by name, and that upon their knees. Now, if the *Apostles*, after his resurrection, when they were filled with the *Spirit*, did pray unto him kneeling, which they had not used to doe before; why may wee not think, that then they also received the *Sacrament* kneeling, albeit before they did sit with him at table, while hee was pleased to use them as his companions, and when their knowledge was but rude and unperfect. Sure I am, it doth not become us now for to

Heb. VII. 8.

Rom. I. 4.

Phil. II. 9.

Act. VII. 59.

challenge to be so familiar with him at his table, as were his *Disciples* in the dayes of his flesh. Thus have I clearely proved, both that it is most unlikely, that *Christ* and his *Disciples* sate in the institution of the *Sacrament*; and also that though it were certaine they did sit, yet the example of their gesture doth not binde us to imitation. But I have forgot my selfe to insist so long upon this Argument. My purpose at first was only, to give an instance of your sitting at the *Communion*, as a Ceremonie used by you in the service of *God*, without any speciall warrant: but when I considered, that this is the very *Diana* for which you strive, and the wall of separation between you & the *Church*; I thought fit to inlarge my selfe upon this point, to manifest unto all those who love the trueth, that sitting hath no more ground in *Christ's* Institution, then kneeling.

Sect. 36. And now to proceed, I will shew you other Ceremonies used by you in Gods worship, without any speciall warrant. The next to sitting at the *Communion*, is sprinkling in *Baptisme*, for which there is no warrant, but the custome of the present *Church*: for the auncient Ceremonie in Baptisme, was not aspersion, but immersion, which Ceremonie was sanctified by the *Baptisme* of our *Saviour*, for the *Evangelists* say, *When he was baptized, he came out of the water*, and therefore he went in into the water. The same was used by the *Apostles*, and thereunto the *Apostle* alludeth, shewing that the mortification of sinne, the in-

Matth. III. 16. Mark. I. 10.

crease

creaſe of that mortification, and the vivification of the new man, are ſignified by the Ceremonie of *Baptiſme*, for the dipping in *Baptiſme* had three parts, their going down into the water, their continuance in the water, and their comming up out of the water. The going downe into the water, figureth the mortification of ſinne by the power of *Chriſts* death, *for all wee* (ſayeth the Apoſtle) *which have beene baptized into Ieſus Chriſt, have been baptized into his death*: The continuance in the water, noteth the increaſe of that mortification, by the power of *Chriſts* death and buryall; *We are buryed with him by Baptiſme into his death*: The comming up out of the water, ratifieth our riſing againe unto newneſſe of life; *Like as Chriſt was raiſed from the dead, to the glory of the Father, ſo wee alſo ſhould walke in newneſſe of life*, Rom. VI. 3. 4. This Ceremonie was continued in the *Church* for many hundred yeares, and to that purpoſe in ancient times, they had places in each Church for dipping, called *Baptiſteria* and *Lotiones*: neither was ſprinkling generally practiſed in the *Church*, till 1300. yeares after Chriſt; when (to uſe your owne words) *Antichriſt* was in his full height. Now can you ſhew me any reaſon, why you may leave a Ceremonie which was certainly uſed by *Chriſt*, by his *Apoſtles*, and the whole auncient *Church*, and was of ſingular uſe for ſignification; and in ſtead of it, take another not ſo ſignificant, brought into the *Church* by *Antichriſt*? And that yet it ſhall not bee lawfull for the whole *Church*,

to lay downe another Ceremonie, (to wit, sitting at the *Communion*) whereof there is no certainty nor likelyhood, that ever it was used by *Christ*, or his *Apostles*, or any *Church* in the world; and in place of it, to use another, which is a great deale more decent and comely. Thirdly, you use to injoyne pennance, & to receive penitents in a white sheet: and I am sure, that if a Surplice in Gods Service, be a Ceremonie, so is a white sheet in publick pennance and absolution, and there is no more warrant for the one, then for the other. Fourthly, you use a Ceremonie in Marriage, by joyning of hands, and pronouncing of words, which are not commaunded. Fiftly, I could tell you, that the time was in the dayes of the Presbyterie, when that *Church*, whose orders you so much approve, did use a Ceremonie in Ordination, and a very strange one: It was not imposition of hands, but shaking them by the hand, to bid them welcome into their Societie, because forsooth, they were loath in any thing, to have a conformitie with the auncient *Apostolick Church*. Sixtly, you professe to honour the *Church* of *Geneva*, as a fit patterne unto all other *Churches*, and yet they use the Ceremonie of godfathers in *Baptisme*, and wafer Cakes in the *Communion*, against which one Ceremonie, I could say more, then can be said against all the Ceremonies of our *Church*. Finally, the lifting up of the eyes to Heaven, the spreading out of the hands, the knocking of the breast, sighing and groaning in Gods service, are

Ceremonies, used by none so much, as by your selves; And yet I confesse, that if they proceed from a sincere heart, they are lawfull expressions of devotion. By this time you doe all see, that whereas you deny Ceremonies in Gods worship, which are not commaunded, you are evidently convinced by your owne practise.

I thinke that I have said enough, to over- *Sect. 37.*
throw that ground which you have laid, that no Ceremonies ought to bee used in Gods service without a speciall warrant from the word. Now for the conclusion of this poynt, I will appeale unto the confessions of the reformed *Churches*, and the suffrages of divines. You professe to approve the *Articles* of the *Church of England*, as contayning nothing but trueth, (though not so manie particulars, as you account to be matters of faith) and those Articles doe ascribe such a power to the *Church* to ordaine Ceremonies, as you may see in the XX. Article: *The Church hath power to decree rites or Ceremonies.* and againe in the XXXIIII. Article, *Every particular or Nationall Church, hath authority to ordaine, change, and abolish Ceremonies.* The same you may reade in the Articles of Religion of the Church of *Ireland*, which were printed in the dayes of Queene *Elizabeth*. As for the Iudgement of other Reformed Churches I shall referre you to the *Harmony of Confessions*, and the writings of their learned Divines, where you may learne. 1. That it is not only lawfull, but expedient and requisite, to use Ceremonies in *Gods* worship.

ship. II. That those Ceremonies should be significant. III. That it is not necessary that the same Ceremonies bee observed in all *Churches*, at all times. IV. That we are not bound to observe all those Ceremonies, which were used by the *Apostles*, and the *Primitive Church*. V. That we may retain some Ceremonies used by the *Iewes*, namely Ceremonies of order, not of prefiguration. VI. That we may use some Ceremonies used by the Pagans. VII. That wee may retaine some Ceremonies of the Papists. VIII. That the governors of the *Church* have power to make choice of Ceremonies, to change and abrogate some, and to ordayne others, as they shall see occasion. Finally, That wee are bound to observe all Ceremonies, which are injoyned by lawfull authoritie, provided that they bee qualified with these conditions following. Mr *Calvin* requireth three conditions: That they have, *In numero paucitatem, in observatione facilitatem; in significatione dignitatem.* I. For number they should be few, for when the *Church* is pestered with the multitude of them, it makes the estate of *Christians* to be more intollerable, then the condition of the *Iewes*, as it is in the *Church* of *Rome*, whose missalls are larger then the booke of *Leviticus*, whereof *Gerson*, *Polydore Virgill*, and others did complaine in their time. II. They should bee easie for observation. III. For signification they should be grave, decent and comely; not foolish and ridiculous, as are the papish gesticulations in the *Masse*, and many other

Instit. lib. IV. c. 10. §. 14.

Ceremo-

Ceremonies used in that *Church*, as their manifold crossings, kissings, kneelings, whisperings, washings, anointings, spittings, blowings, breathings, and a number of the like. Unto these three conditions, I will adde two more. I. Ceremonies must not be injoyned, as things in themselves absolutely necessary, and wherein *Gods* worship doth consist. II. We must not ascribe unto them spirituall effects, as the *Papists* doe, who say that their crossing, and sprinkling of holy water, are effectuall to purge away veniall sinnes, drive away *divells*, and sanctifie the parties. Now the Ceremonies injoyned by our Church, have all these conditions. For number, they are few, as ever was in any *Church*; for observation, easie; for signification, worthy; for quality, grave, decent and comely; for antiquity, reverend; The worship of *God* is not placed in them, neither are they pressed upon the consciences of people, as things in themselves necessary, like the Commaundements of *God*: we ascribe no merit, remission of sinnes, nor other spirituall effects unto them. Finally they are purged from the drosse of all *Papisti* superstition. And therefore you are bound in conscience to observe them, they being injoyned by lawfull authority.

And now I am come to the last thing wherein the power of the *Church* is to bee considered, and that is for *correction*. The Church hath authority to censure her disobedient children, whether they be *Heretickes* or *Schismatickes*, or inordinate livers; *Sect. 38.*

livers; And on the other part, upon their repentance, to restore, release, and absolve them. Like a good Mother she hath both *Vbera* and *Verbera*, a *dug* to feed, and a *rod* to whip her unruly children. This power was alwayes in the *Church*: I finde that there was amongst the Iewes three degrees of censures, The first was called *Niddui*, a *separation*, or casting out of the *Synagogue*: The second they called *Herem*, which is *Anathema*, when an offender was cut off from his people by the sentence of death, *Deut.* XVII. 12. *And that man that will doe presumptuously, not harkening unto the Priest, —— or unto the Iudge, that man shall die.* The third was *Shammatha*, or *Maranatha*, which was a peremptorie denunciation of Iudgement, delivering the obstinate malefactor (as it were) unto everlasting death: for the word signifies as much as *Dominus venit*, *The Lord commeth.* This last is not mentioned in the *Law*; but as it seemes was brought in by the *Priests* and *Scribes*, after that the *Romans* had taken from them, the power of life and death: neither can the *Church* now use that censure, unlesse we knew certainely that a man had sinned against the *Holy Ghost*. The second, which is the sentence of death, belongeth onely unto the civill Magistrate, who to that purpose hath the sword committed unto him. So that the censure which properly belongs unto the Church now, is onely separation by excommunication. And there ever was and alwayes must bee, a power in the Church, to impose that

Ioh. IX. 22. XII. 42. XVI. 2.

censure,

censure, upon contumacious offenders. We have the first example of it from *God* himselfe: hee cast *Adam* out of *Paradise*, which was a type of the *Church*, and banished him from the tree of life, which was the *Sacrament* of immortality: he cast forth *Cain* from his presence, that is from the place appointed for his worship, wherein *Adam* and his family, used to meete for the service of *God*. Afterwards when the *Church* of the *Iewes* was established, their Councell of Elders called the *Synedrium*, had power to cast men out of the *Synagogue*. Yea under the *Law* those who had contracted any bodily uncleanesse, must not eate of the *Passeover*, till they were purified after the manner of the *Law*: How much more ought they who are defiled with sinne, bee barred from the Communion of our Sacraments, seeing the pollution of the soule is more odious in the sight of *God*, then bodily uncleanesse? When our *Saviour* did institute the *Church* of the new Testament, he gave such an authority unto his *Apostles*, and their successors, in the words following my text, *Whatsoever ye bind on earth, shall be bound in heaven: And whatsoever ye loose on earth, shall be loosed in heaven.* Which he expounds after this manner, *Ioh.* XX. 23. *Whosoevers sinnes yee remit, they are remitted unto them. And whosoevers sinnes ye retaine, they are retayned.* The *Apostle* did exercise this power upon the *incestuous Corinthian*, and upon *Hymenaus* and *Alexander*. The same power hee committed unto his two sonnes, *Timothie* and *Titus*.

1. Cor. 5.

1. Tim. 1. 20.

Titus. The governors of the *Church* are reproved, for neglecting this censure, as the *Angell of the Church of Thyatira*, for suffering the woman *Iezabel* to teach and deceive *Gods* servants. And the *Angel of the Church of Ephesus* is commended for his zeale in censuring offenders, *Thou canst not beare them which are evill, and thou hast tried them which say they are Apostles, & are not.* *Revel.* II. 2. Finally the censure of *excommunication* was of frequent use in the *Primitive Church*, especially against *heretickes*, and disturbers of the publicke peace, as both *Tertullian*, and *St Cyprian* doe testifie. And I find that this censure had two degrees, the first was *Suspension*, called *Abstentio*, whereby men were barred, some from the *Communion* of the *Sacrament* onely, others from the *Communion* of certaine prayers also, and some from entering into the *Church*; which they built upon the Commandement of our *Saviour*, *Matth.* VII. 6. *Give not holy things to dogges, neither cast your pearles before swine.* The other was *Excommunication*, whereby a man was cut off from the body of *Christ*, as a rotten member, cast out of the *Church*, and delivered into *Satan*, who raignes without the *Church*: wherein the *Churches* sentence is rather *interlocutory*, then *definitive*; And yet the same no wayes to be contemned, because when it is done, *Clave non errante*, the same is ratified in Heaven: Therefore *Tertullian* truely cals this censure, *summum futuri Iudicij præjudicium.* The former of these censures, may be called the *Apostles* rod, *shall*

cvel. II. 20.

Tert. in Apol. *Cypr.* epist. lib. 1. ep. 3.

Apologet. cap. XXIX.

I come unto you with a rod: I. Cor. IV. 21. The other is the ſword *Apoſtolicall*, Gal. V. 12. *Abſcindantur, Let them bee cut off that trouble you.* This latter is that which is mentioned in my Text, *Let him bee unto thee as a Heathen man, and a Publican*; and in the words following, it is called a *binding* or *retayning of ſinne*: for, as the *Church* hath power to looſe ſuch as are penitent; ſo to commit others unto the *Lords* priſon, binding their ſinnes upon their backe, untill their amendement, or binding them over unto the Iudgement of the great Day, if they ſhall perſiſt in their pertinacie. The ſame by *S. Paul* is called, a *delivering up to Satan.* The end of Excommunication is threefold: I. The glory of *God*; for when men are ſuffered in the *Church*, to doe what ſeemeth good in their owne eyes, without controll, *God* is diſhonoured, and his Name blaſphemed amongſt the *Gentiles*: Whence it comes to paſſe, that ſometimes for the ſinne of one man, *God* is angrie with the whole *Church*, becauſe of her connivence. But when the Offender is exemplary puniſhed, then is *God* glorified, and his wrath turned away from *Iſrael.* II. The amendement of the party, even that he being deſtitute of the ſocietie of the faithfull, may be aſhamed, and ſo confeſſe his ſinne, and deſire reconciliation. I. *Theſſ.* III. 4. *If any man obey not our ſaying, note him, and have no companie with him, that he may be aſhamed.* III. The preſervation of others from his infection. For, ſayeth the *Apoſtle*, ſpeaking of the *Inceſtuous Corinthian*, *A little leaven,*

leaveneth the whole lumpe: purge out therefore the old leaven. I.*Cor.* V.6-7. Wee know that a member of the body being putrified and gangrened, must bee cut off presently, else it will infect the whole body: so must all irregular persons, especially teachers of false doctrine, and disturbers of publick order, bee cut off from the body of the *Church*, that the infection spread no further, as *Prosper* sayeth, *Qui corrigi nolunt, tanquam putres corporis partes, ferro excommunicationis sunt abscindendi. They that will not amend, as rotten members of the body, must be cut off by the sword of excommunication.* It is true, a good Chirurgeon will try all other meanes before he cut off a legg or an arme from a man; but if there bee no other remedie, Then

De vitâ contempl. lib. II. c. 7.

Immedicabile vulnus
Ense resecandum est.

So wee have tryed all manner of faire meanes to reduce you to the unitie of the *Church*, by admonition, exhortation, conference, instruction. Our first comming was in love, and in the spirit of meeknesse; but now I must come unto you with a *rod*, yea with a *Sword* to cut off all that trouble the *Churches* peace: for, *Melius est ut pereat unus, quàm unitas*; It is not the life of any man, nor of many men, that is to bee compared with the peace of the *Church*.

Sect. 39.

Besides the generall censure of Excommunication, whereunto all the members of the *Church* are subject, both the Pastors and the Flock; there

is

is an other censure for restrayning of turbulent teachers, called καθαιρεσις, a removing of them from the exercise of their function, by deprivation, suspension, or otherwise; that their *word fret not as a canker*. This power was given to *Timothie* Bishop of *Ephesus*, he is not onely to charge the Clergie under his jurisdiction, that they doe not ἑτεροδιδασκαλεῖν; I. *Tim.* I. 3. but also to discharge them that doe it. I. *Tim.* V. I. 3. 5. *If any man teach otherwise* —— *from such separate thy selfe*. Hee must stay *prophane and vaine bablings*. II. *Tim.* II. 16. *Put away foolish questions, which ingender strife*, II. Tim. II. 23. Hee had authority to *receave an accusation against an Elder*, as his Iudge, *to rebuke openly, to put him in feare*. I. *Tim.* V. 19. 20. The like authority was committed to *Titus* Bishop of *Crete*. He *must redresse things amisse*. *Tit.* I. 5. If there bee any *disobedient vaine talkers, and deceivers of mindes*, hee must *put them to silence*, *Tit.* I. 10. 11. *Reprove them sharpely*: *Tit.* I. 13. *Convince with all authority*; *Tit.* II. 15. *Reject him that is an hereticke*. *Tit.* III. 10. This hath beene the practise of the Church in all ages to remove turbulent teachers, who did oppose the decrees, and constitutions of *Councells*. And this is that censure, which I feare some of you by your opposition to the lawfull orders of our Church, will draw upon your selves. The Apostle sayth, *They that resist, shall receive*, or acquire *condemnation*. It is not our desire to proceed to censure against any of you, but you will ac-

II. Tim. II. 17.

Rom. XIII. 2.

quire it unto your selves, and so receive the reward of your folly. Our Church hath borne with you a long time, with all patience, and long suffering, opening her lap to receive you into her Communion; but you have made no other use of this forbearance; then to confirme your selves in your errors, proceeding from evill, to worse; from timorous scrupolositie, to resolute opposition; drawing a number of *Disciples* after you, and like *Sheba* the sonne of *Bichri, blowing a trumpet* to sedition; whereby a fearefull rent is made in this Church, and greater dangers like to ensue, if they be not prevented. The *Anabaptists* at first, for the great humility, zeale and devotion, which seemed to be in them, were onely pitied in their error, and not much withstood by any: *Luther* made request to the *Duke of Saxonie*, that within his dominions, they might bee spared, for that (their errors excepted) they seemed otherwise very good men: by meanes of which mercifull toleration, they gathered such strength in few yeares, that they were like to overthrow the state both of *Church* and Common-wealth in *Germanie*. Your proceedings hath beene very like to theirs: we have reason therefore to suspect them, and to give a checke to your madnesse before you goe any further. Surely as the *Lord* taxeth the *Angel* of the *Church of Thyatira* for suffering the woman *Iezabel* to teach and deceive *Gods* servants; So may hee reprove the governors of our Church, for suffering this feminine heresie so

II. Sam. XX. 1.

long,

long, they of that sexe, being the greatest zealots, and chiefe abbetters of the sect, by whom many simple people are deceived, & led from the wholsome pastures of the Church, to wander in the precipices of error, and schisme. This must not be suffered any longer. But you will say, the differences is onely about small matters, and it is a pitty to deprive ministers who are paine full and laborious, for a Ceremony. For answer I shall desire you to consider. 1. That they doe not onely oppose the Ceremonies, but the whole *Liturgie* of the *Church*, wherein the soule of *Gods* publicke worship doth consist. Besides their doctrine is not sound: for they have taught that the *Order of Bishops* is *Antichristian*, which we know to be *Apostolicke*: That our Ceremonies are damnable, which wee can prove to bee both lawfull and decent: That our Service-booke is a heap of errors, which wee can justifie to be the most absolute *Liturgie*, that any *Church* in the world hath: That the signe of the *Crosse* in *Baptisme*, and *kneeling* in the act of receiving the *Communion*, is plaine idolatry, then which hell it selfe could not have devised a more shameless calumnie: That the *Eucharist* being a Supper & a Feast, no gesture should be used at it, but a table gesture, to expresse our *coheirship* and *equality with Christ*, which if it smell not strong of *Arrianisme*, I have lost my sent: That all festivall dayes, besides the *Lords day*, and all set fasts are *Iewish*, and contrary to our Christian liberty; which is the condemned heresie of

Aërius.

Epiphan. hæres. 75. *Aërius.* They have cryed downe the most wholsome orders of the Church, as *Popish* superstitions, namely *Confirmation of children*, *absolution of penitents*, *private baptisme* of children in case of necessity, the *Communion* of the sicke, and almost whatsoever hath any conformity with the *Ancient Church.* If I were not weary to dig in this dung-hill, I could shew you many such *portenta opinionum*, which these new masters have vented, to the great scandall of the *Church*, and hinderance of *Religion*, that I may complaine with the Ier. XII. 10. *Prophet*, *Pastores multi* yea and *Stulti*, *Many Pastors have destroyed my Vineyard.* There is crying out against dumbe dogges of the *Cleargie*, who can not preach, for whom I thinke no man will plead, but that lawlesse fellow called necessity. Yet I know not whether it be more hurtfull for the *Church*, to have *Canes non latrantes*, or *Catulos oblatrantes*: The ones silence, or the others untimely barking. In teaching is not so much good, as there is hurt in teaching such doctrine, when with the good seed of the word, the tares of error and schisme are sowen, and the children of the *Church* brought in Prov. XXX. 17. dislike with their mother. *Solomon* sayes, *The eye that mocketh his Father, and despiseth the instruction of his Mother; The Ravens of the valley shall picke it out, and the young Eagles shall eate it.* What then shall become of his tongue, who slandereth his *Mother?* shall not *Davids* imprecation against Psal. LII. 4. 5. *Doeg* fall upon him? *O thou deceitfull tongue, God shall destroy thee for ever.* If you have slandered your neigh-

neighbour, you are bound in conscience to make him satisfaction; what satisfaction then can you make unto the *Church* your *Mother*, whom you have slandered with no lesse then whoredome? Whereas even strangers have given her this testimony that shee is of all Churches this day, for doctrine, most pure, for discipline, most conforme unto the primitive and *Apostolicke Churches*: for learning, most eminent: for good workes, most fruitfull: for *Martyrs*, most glorious. II. Albeit their strife were only about Ceremonies; yet were it not safe for the Church, to winke at such persons, though they contend but for trifles: for if the contentious humour be not let out, it will fester, and spread like a gangrene; Contention will grow a schisme, and a schisme will prove an heresie. So it was with the *Corinthians*, 1. *Cor.* XI. Where the *Apostle* complaines, first of their unreverent behaviour in the *Church*. v. 16. Then of schismes. v. 18. After that of heresies vers. 19. If men be suffered to disgrace Ceremonies, they wil proceed further to contemne and profane the *Sacraments*, as in *Corinth*, when they had sit covered at prayer, they grew as unreverent and bold with the *Sacrament*, eate and drunke, as if they had beene in their owne houses, vers. 22. It is therefore good, to quench the sparke when it is first kindled, lest it increase unto a great flame; and burne up *Church*, Religion and all. III. Consider, that albeit in Churches of diverse kingdomes, the unity of faith may subsist, with diversitie of

Ceremonies and orders, according to that saying of *Gregory*, *In unâ fide nil officit Ecclesiæ sanctæ consuetudo diversa*; yet in the same nationall *Church*, we must labour, not only for unity in faith, but also for uniformity in discipline, otherwise order can not bee maintayned, peace cannot be preserved, when every man hath a fashion by himselfe, there will follow infinite distraction and confusion. Therefore sayth the Synod of the *Belgick Churches*: *These Articles* (namely concerning outward order and Politie) *may be changed, augmented or diminished*; *yet it belongeth not unto any private Church to doe that, but they must all labour to observe them, untill the Synod shall otherwayes appoynt.* Finally, I pray you to remember, that when those men had the governement in their hands, there was never any Church more zealous to vindicate her orders from contempt, nor more forward to inflict severe censures, for small offences then they were; And so much they did professe. The *Church of Scotland*, in their constitutions, which were printed with their *Psalme Bookes* say; *A small offence may justly deserve excommunication, because of the offenders contempt and contumacy.* And againe, *Any sinne may be pardoned, rather then contempt of wholsome admonitions, and lawfull constitutions of the Church.* Now shall they inforce others to the observation of their orders, and punish the disobedient with the severest censures; And shall not the *Kings* Majesty, and the governours of our *Church*, inforce them to the observatiõ of our orders,

Articuli hi mutari, augeri, & minui, postulante ecclesiarum utilitate, possunt & debent, non erit tamen privatæ alicujus Ecclesiæ id facere, sed dabunt omnes operam, ut illos observent, donec Synodo aliter constituatur.

ders, which have beene established by the whole *Church* in a lawfull *Synod*, and confirmed by *Act of Parliament*, and by his *Majesties* Royall authority: Oh my brethrē deceive not your selves, think not that the *Church*, the *King*, the *State*, the *Law* and all, will stoope to your fancies: No, if you will not obey the constitutions of the *Church*, you must feele the weight of her censures; If you will not submit your selves unto the *Church* as to your *Mother*, shee will not owne you for her children, but cast you out as *Hagar* and *Ismael* were cast out of *Abrahams* house, for their mocking and proud disobedience. Thus have I spoken at large, of the *Churches* power for *instruction*, for *Ordination*, for *determination*, for *direction* or making of *Lawes*, and finallie, *for Correction* or censuring offenders. In all which the Church is to be heard, *for if hee neglect to heare the Church, Let him be unto thee* &c.

And so I am come to the second part of my Text, the inference, *Let him bee unto thee as a brasher man and a Publicane.* In which words, one thing is implyed, and another thing expressed: The censure of the *Church* is implyed; for if wee must account such men as *Heathens* and *Publicanes*, then the *Church* by her publicke sentence, must declare them to be such, else how shall we know that they refuse to heare the *Church*. Againe obedience to the *Churches* sentence is expressely commaunded: for in these words all the members of the Church are injoyned to take notice of her sentence, accounting no otherwise of all those

Sect. 40.

who despise her admonitions, then as *Heathen* men and *Publicanes*. For *sit tibi*, is a worde of commaund, you must hold them for such. And that you may the better conceive the meaning of this phrase, you must understand that our *Saviour* alludeth unto the custome of his owne time, and the practise of the *Iewes*: as S. *Paul* borroweth a phrase from the *Iewish Church*, when he useth that
1 Cor. XVI. 22. fearefull imprecation, *If any man love not the Lord Iesus, Let him be Anathema Maranatha*: So our Saviour here borroweth a speech from the custome of the *Iewes*, to expresse the condition of those, who should bee excommunicated by the Christian Church, *Let him be unto thee as an Heathen man and a Publicane*. We know that *Heathens*
Matth. IX. 10. and *Publicanes*, were *aliens* from the *Commonwealth of Israel*, they had no interest in *God*, no *fellowship* with the *Church*: In the *Gospell* commonly
Luke XV. 1. *Publicanes* and *sinners* be joyned together, and sometimes *Publicanes* and *harlots*: And the *Apostle*
Matth. XXI. 31. opposes *sinners of the Gentiles* to *Iewes by nature*.
Gal. II. 15. They were avoyded in common conversation, in the fellowship of the private table, in so much
Matth. IX. 11. that *Christ* was often taxed by the *Pharisees* for
XI. 19. *eating* with *Publicanes*; And especially they were secluded from the Communion of *Gods* worship: and in that there was a difference put betweene the *Heathen man* and the *Publicane*: The *Heathen* might not so much as enter into the *Temple*; if he did, it was polluted, *Act.* XXI. 28. *He hath brought Grecians into the Temple, and hath polluted*

this

this holy place. But the *Publicane* might enter into the *Temple*, and pray, *Luk.* XVIII. 10. But he must not partake of their service and sacrifice. Whereupon in the ancient *Church*, they had two degrees of excommunication; a lesser, which was like the *Publicanes* separation; and a greater, like the *Heathen* mans separation. In the same case should all excommunicate persons be amongst us, we should not admit them to the Communion of our *Sacraments*, and publicke prayers, nor converse ordinarily with them, nor have any fellowship with them, as the *Apostle* commands, I. Cor. V. 13. *Put away therefore from among you that wicked man*, II. *Thess.* III. 6. *Withdraw your selves from every brother that walketh inordinately*; and vers. 14. *Have no company with them.* This is to esteeme them as *Heathen* men and *Publicanes*. But there are some that are worse to persons excommunicate, then eyther to *Heathen* men or to *Publicanes*, who hate them, deprive them of the society of those, who are tyed unto them by naturall and civill obligations, make a prey of their goods, lands, life and all, and adjudge them unto hell: yet *Christ* saith onely, *Sit tibi sicut Ethnicus*, not *sit tibi plus, aut pejore in loco, quam Ethnicus*, *Let him be unto thee as an Heathen*, not *let him be unto thee worse then an Heathen.* Whence will follow. I. That we are not to hate such men, as we should not hate *Heathen* men nor *Publicanes*, but pitty and pray for them. It is true wee shunne the company of that which wee hate and abhorre, so our *Saviour* will have us to shunne

the company of contumacious offenders, as if we did hate them, but not to hate them for all that; for sayes the *Apostle*, *yet count him not as an enemie.* II. *Thess.* II. 15. II. That we are not barr'd from all commerce & society with excommunicate persons; not in cases of necessity; not upon occasion of trade; (for the *Iewes* did trafficke with *Publicanes* and *Heathen*) but especially not to give them good counsell, and to exhort them to repentance. This last is required by the Apostle, *admonish him as a brother.* II. *Thess.* III. 15. The fellowship then that is forbidden us with such persons, is a Communion in *Gods* worship, lest it bee prophaned by them: as also intire familiarity, and needlesse society. III. And some sorte of persons, cannot bee barred from intire familiarity, and daily conversation with them, by any sentence of the *Church*, as all those who are tyed unto them by naturall and civill obligations, as the wife to her husband, children to their parents, servants to their master, subjects to their Prince: for the *Apostle* commands the *beleeving woman*, *not to depart from the unbeleeving husband*, I. *Cor.* VII. 13. *But to be subject even to their husbands which obey not the word.* I. *Pet.* III. 1. & *servants to count their masters*, (even them that beleeve not) *worthy of all honour*, I. *Tim.* VI. 1. *Cesar* himselfe was *Heathen*, when *Christ* instituted this censure, and yet he commands to render unto *Cesar* the things that are *Cesars*: All kings were *Heathen*, when the *Apostles* exercised this censure, and yet they command all *obedience* to be given

unto them, *Rom.* XVI. 1. I. Pet. II. 13. The *Christians* in the *Primitive Church* upon all occasions tooke armes, at the commaund of a heathen *Emperour*, and S^t. *Augustin* commends them for their faithfull service, to *Iulian* that *Apostate Emperour*: for, that they were bound unto him as subjects. Hence it will follow, that the *Church*, though she had never so much strength and power, yet ought not, can not excommunicate the *King* for heresie, Apostasie, or any other crime; for, that the maine end of excommunication is, that the partie being deprived of all society of the faithfull, may bee ashamed. But the *King* can not be deprived of the company of any one within his kingdome, all of them being his subjects, and owing service and allegeance unto him. So much a *Popish* Doctor doth acknowledge, *Reges ne excommunicare possunt sacerdotes excommunicatione majore, propter publicam personam quam sustinent*: *Priests cannot excommunicate Kings with the greater excommunication, because of the publicke person which they sustaine.* Wee finde indeed that S^t. *Ambrose* did barre the Emperour *Theodosius* from the *Sacrament*, but that was onely the lesser censure, called *suspension*, as may appeare by his owne words, *Causam communionis in te nullam habeo, sed habeo timoris, offerre non audeo sacrificium, si voluerit assistere.* He *found no cause of communion* in him, (which onely deserves the greater censures of excommunication) but he was *afraid* lest the *sacrifice* might be profaned by his *presence*, before he had by repentance, expiated the guilt of

Radulph Ardens in hom. Domin. I. post Pasch.

Lib. V. epist. 28 ad Theodosium.

of blood which he had contracted. And yet even in this I thinke, that the *Emperours* humility was more to bee commended, then the *Bishops* zeale. howsoever it is most certaine, that the ancient *Church*, never offered to excommunicate any *King*, though never so wicked; That was a later practise of that *man of sinne*, *Who exalteth himselfe against all that is called God*. Finally, if contumacious persons, bee in no worse case, then *Heathen* men and *Publicanes*; then the *Church* by her censure, cannot deprive them of goods, lands, or life: for the *Iewes* did not so either to *Heathen* men or to *Publicanes*: And besides, such a punishment, doeth not belong to the *Church*, but to the civill Magistrate. It hath beene therefore an intollerable tyranny in the *Popes*, to depose *Kings* excommunicated, give away their crownes, dispose of their kingdomes, and to arme, not only strangers, but also their owne subjects against them, to take away their lives: As if that Christian kings, did far the worse for their *baptisme*, and profession of *Christ*, and held not their crownes upon so secure termes, as *Pagan* princes doe. This were to put them in a worse case, then are *Heathen* and *Publicanes*, which our *Saviour* never intended: for as Crownes are not founded in faith, so they are not lost by infidelitie; When a *King*, of a heathen becomes a *Christian*, he loses not that temporall right which hee had, but acquires a new right in the spirituall goods of the *Church*: so, if afterwards of *Christian* he become *Heathen*, he loseth the

the new right which he had acquired, in the benefites and priviledges of the *Church*, but not the old temporall right which hee had unto his Crowne. So *Bernard* told the Pope. *In criminibus, non possessionibus potestas vestra*; The *Church* hath power to censure offences, namely with the sentence of excommunication, not to take away *possessions*.

But I might have spared this labour: for you *Sect. 41.* are not the men who ascribe too much to the censures of the *Church*, but indeed too little, and set them all at naught. If a man for his faction & disobedience be cast out of the *Church*; you thinke him so much the nearer heaven, as one who hath witnessed a *good confession*, and is very zealous for the *truth*; then you account him most worthy of your company, as if our *Saviour* had said, *If he refuse to heare the Church, Let him be unto thee, as a faithfull brother*. So little doe you regard the sentence of the *Church*, which our *Saviour* hath commanded you to obey, saying, *sit tibi, Let him bee unto thee, as a Heathen man and a Publicane*; for which he gives a reason in the words following, saying, *Verily I say unto you, What soever yee bind on earth, shall be bound in heaven*: that is, the sentence pronounced by the *Church*, is ratified by *God* himselfe. Here I cannot dissemble the injury that is done unto the *Church*, by you in those parts: for her Instructions are not received; her Ordinations are neglected; her determinations despised; her orders contemned; her lawes trodden under

foote; her censures derided; In nothing shee is heard: And these who refuse to heare her, yee are so farre from accounting them *As Heathens and Publicanes*, that you esteeme them as *Saints* and *Martyrs*; and account us no better then *Heathens, Publicanes*, and persecuters: you open heaven only to those that are of your faction, damne all that approve not your fantasies, and so condemne all *Churches*, that are or have beene, except your owne Conventicles; That it is a wonder to me, how you can professe to beleeve *The holy Catholicke Church*; for never any ancient *Church* observed these orders, which you seeke to obtrude upon the world, as the discipline of *Christ*, and the sceptre of his kingdome: And never any *Church* since the *Apostles* dayes, wanted our orders which you reject as unlawfull and *Antichristian*: So that, that which you account the true *Church*, is not *Catholicke*, and that *Church* which is *Catholick*, is not holy: Thus have you lost one article of your *Creed*. It was so with the *Donatists* in ancient times, and almost in every thing, their courses were so like unto yours, that as oft as I consider your opinions, and practise; I doe remember them, and thinke it is, *Vetus fabula per novos histriones*, as though by a *Pythagorean* transmigration, their soules had taken up their mansion in your bodies. Which I will instance, in some particulars. The *Donatists* did not only separate from the Catholicke Church, but most arrogantly esteemed their owne faction, to bee the only true

Christi-

Christians, in whose assemblies salvation was to be found: [e] So have you appropriated unto your selves, the styles of *Brethren*, *Good men*, *Professors*; As if all others who favour not your faction, had no brotherhood in *Christ*, no interest in goodnesse, made no true profession of the *Gospell*. The *Catholickes* acknowledged the *Donatists* to be their brethren, loved, pittyed, and prayed for them; [f] But the peevish schismatickes, requited their love with hatred, esteemed them no better then *Pagans*, and disdayned to salute them: [g] So albeit *we have reached foorth unto you the right hand of fellowship*; yet have your answered us with disdaine, terming us formalists, time-servers, worldlings, Papists, Arminians, limmes of Antichrist and no better then reprobates. But for my owne part, *I passe very little to be iudged of you*: for all your malice, you shall have my pitty, and my prayers. The *Donatists* thought all things polluted by the touch of *Catholickes*, and so washed their *Church walls* and their *vestiments*, *broke their chalices scraped their Altars*: [h] So these men thinke that our service-booke, our Ceremonies, our *Churches* and all, are polluted with the *Papists* (though they descended unto them from the ancient

[e] Ecclesia una est, eam tu frater Parmeniane apud vos solos esse dixisti. Optat. lib. 2. & post. Nitimini suadere hominibus apud vos solos esse Ecclesiam.

[f] Velint, nolint, fratres nostri sunt. Aug. in Psal. 32. Concordate nobiscum fratres, diligimus vos; hoc vobis volumus, quod nobis. Id. Ep. 68. [f] Isti qui dicunt, non estis fratres nostri, Pagani nos dicunt. Aug in Ps. 32. Vos odio nos habetis, fratres utiq; nostros: auditorum animis infunditis odia, —— docentes ne Ave dicant cuiquam nostrum Opt. lib. 4.

[h] Rasistis Altaria, fregistis calices, lavastis pallas, parietes & inclusa spatia falsa aqua spargi præcepistis. Optat. lib. 6.

cient *Church*, and we have better right unto them then they had. And therefore, where they had power, they did not *wash the Churches*, but in a sacrilegious furie, pull them downe to the ground; *burnt* the *vestiments*, broke the *chalices*, or converted them to private uses, and razed the *Altars*; esteeming a beggerly cottage, fitter for Gods service, then a magnificent *Temple*; much like the officers of *Iulian*, who when they saw the holy vessells of the *Church*, cryed out, *En qualibus vasis ministratur Mariæ filio?* What stately plate is this for the Carpenters sonne? The *Donatists* taught that the efficacie of *Sacraments* depends on the dignity of the *Minister*, and so would not receive the Sacrament from any, but such as they esteemed just men, that is to say men of their owne faction: [e] And are not some of you of the same minde, who refuse the *Sacrament*, though they might have it after their owne fashion, onely because the minister hath conformed himselfe unto the orders of the *Church*. The *Donatists* taught that the *Church* ought not to tollerate evill persons in her Communion; that Communion with such persons polluteth and profaneth the *Church*; And that therefore all the *Churches* of the world were perished, because they communicated with *Cæcilianus*: [f] And was it not upon the very same ground, that your brethren the *Brounists* did run both out of the Church, and out of their wits? they built their conclusions upon your premisses, and put your speculations in practise. And

[e] De Baptismo dicere solent, tunc esse verum baptismum Christi, cum ab homine iusto datur, Aug. Ep 167.

[f] Donatistæ — pertinaci dissensione, in hæresin schisma verterunt, tanquam Ecclesia Christi propter crimina Cæciliani, — de toto terrarum orbe perierit. Aug. cont. epist. Parmen. l. 3. Id de hæresi ad quod vult cap. 69.

(as

(as I heare) some of you are about to follow them, God knowes whither. The *Donatists* had no true ground for their separation, but their own wills: Their rule was, *Quod volumus, sanctum est*: It is so with you; for all your reasons hath beene answered to the full, in so much that all wise men can discerne, that it is not true reason that makes you stand out, but will, Passion, a desire to please the people, and (as you are pleased to terme it) your conscience. The *Donatists* did glory much in their sufferings, challenge unto themselves the honour of *Martyrs*, whereby they did confirme the hearts of simple people in their errors, and rend the *Church* with schismes and divisions: you have boasted as much of your sufferings, as ever they did, albeit very few of you, have beene as yet touched, and those that were questioned, deserved a greater censure then was imposed: I will say no more of your sufferings, then *S. Augustin* did unto the *Donatists*; that they that *resist, draw punishment upon themselves, for resisting the ordinance of God: That the sonne persecutes the father more by his dissolute living, then the father doth the sonne by chastising him: That Agar the handmaid did persecute Sarah her mistresse more grievously, by her proud disobedience, then Sarah did her by just correction: That Ismael was cast out of Abrahams house, for Isaacs sake, and yet the Apostle calls not Isaac, but Ismael the persecuter.* And often he repeats this saying, *Non pœna, sed causa facit martyrem.* So it is onely the cause that puts a difference, betweene

Aug. cont. ep. Parmen. lib. 2. cap 13.

Auguſt. Paſim. Optatus.

Qui reſiſtit poteſtati, Dei ordinationi reſiſtit, qui autem reſiſtunt, ſibiipſi judicium acquirunt — gravius perſequitur filius patrem malè viventem, quàm Pater filium caſtigando: & gravius antilla Saram perſecuta eſt per iniquam ſuperbiam, quàm

quàm eam Sacra per debitam disciplinam, &c. De Unitat. Eccles. & Tract. in Iohan.

a *Martyr* and *Malefactor*, I shall therefore intreat you, to looke before you leape, and consider well the cause for which you suffer: for as it is a *blessed thing to suffer for righteousnesse sake*, so if ye suffer for evill doing, you have no cause to rejoyce. Esse *Martyr non potest* (saith *Cyprian*) *qui in Ecclesia non est: Ad regnum pervenire non poterit, qui eam quæ regnatura est derelinquit.* It is a sinne to resist a lawfull ordinance; to suffer for your disobedience, is a greater sinne: but the greatest of all is, by suffering to confirme simple people in their errors, interraine faction and division, and rend the bowels of the *Church*.

Matth. V. 10.

Sect. 42.

Here in the last place, I shall beseech you who professe to make a conscience of all sinne, to consider how by your standing out against the orders of the *Church*, you involve your selves into the guilt of many great and grievous crimes, As

I. Disobedience to lawfull authority: for wee are bound in conscience, to obey our superiours in all things, that are not contrary to the word of *God*. This is the confession of the *Church* of *Scotland*, printed in the beginning of their *Psalme bookes*, and it is grounded upon Gods word: *our Saviour* commands us to *heare the Church*. The *Apostle* to bee *subject to superiour powers*, and *to obey them that have the over-sight of us*. S. *Peter*, *To submit our selves unto every humane Ordinance*. But to subsume, the fit things you refuse to consent unto, are commanded by lawfull authority, and are not contrary to *Gods* Word; but things in their owne

Matth. XVIII. 17.
Rom. XIII. 1.
Heb. XIII. 17.
1. Pet. II. 13.

nature meerely indifferent, as hath beene not onely proued, but even confessed by forraine Diuines, who liue under another Church-gouernement; insomuch, that Bishop *Hooper*, who was the first that I know, who opposed the Ceremonies of the *Church* of *England*, especially the Surplis, and the Cope, was conuinced by the strong arguments of *Bucer*, and *Peter Martyr*, and aduised by M. *Calvin* to conforme himselfe even for obedience sake: for it ill becommeth those who should teach the people obedience, to bee themselves examples of disobedience. II. Perjurie: for all of you haue receaued, both the Oath of the kings supremacie, and of Canonicall obedience: and there is nothing required of you, but what the King may lawfully commaund, nothing but what the Canons of the *Church* doe injoyne, and what your selves when you entred into the ministery, knew that all ministers of this kingdome were bound to obserue. Consider I pray you, whether your proceedings bee correspondent to your oath, And how you can excuse your selves from perjurie. Did you sweare with a mentall reseruation? that is but the tricke of a *Iesuite*, and will proue but a poore defence before Almightie *God*, who is the Iudge and auenger of an Oath. III. You cast a reproach upon the *Church*, as if she did injoyne things unlawfull and *Antichristian*, you disturbe her peace, and rend her unitie, shedding the blood of warre in peace, and as it were dividing *Christs* seamlesse coat, which is a

sinne

sinne as great as worshipping of *Idols*: for the time was when it was said, *Non minoris est laudis non scindere Ecclesiam, quam Idolo non sacrificare.* And againe, *Oportuerit etiam pati omnia, ne scinderetur Ecclesia Dei:* If you ought to *suffer all things* rather then the *Church should be rent*, then certainly you ought to suffer your owne wills to be controlled by the Iudgement of the *Church*, in matters of outward order and decencie. IV. The losse of your ministerie, which should be dearer unto you then your lives, must bee in you a sinne. What will you answere unto the *Lord* in that great day for suffering your selves to bee deprived of your ministery, and drawing backe your hands from the plough, only for wilfulnesse: you may be sure that hee will not Iudge, that you *suffered for well doing*, but that you perished in the gain-saying of *Core*, Wee know that the *Apostles* did become all unto all, even practise themselves, and advise others to practise Ceremonies as evill and inconvenient in number, nature, use and evill effects, as ours are even in your judgement, yea and such Ceremonies too, as they had preached against, and this they did for to avoyd a lesse evill then deprivation, even to get a doore of *utterance* opened unto them in one place; V. Behold and see how this your opposition brings a scandal upon the conformable Clergie, as though we were all but time-servers; And gives advantage to the *Papists*; for our discord is there musicke; The *Scripture* speaking of the debate betweene

Dionys. Alexandr. apud Niceph. Euseb. hist. eccl. lib. 6. cap. 35.

tween the ſervants of *Abraham* and *Lot*, doth adde that the *Canaanites dwelt in the land*, *Gen.* XIII. 7. To ſignifie that though their contention was evill in it ſelfe, yet it was worſe, becauſe the enemies of *God*, where of the land was full, would rejoyce at it. So your contentions are evill in themſelves, but the worſe, becauſe the *Papiſts* are in the land, who from your ſtrifes take occaſion to blaſpheme our religion. VI. Your oppoſition hinders the worke of the *Goſpell*, and the edification of *Gods* people: for manie of them who admire you, make theſe things wherein wee differ, their greateſt ſtudy, and thinke they have Religion enough, if they bee but upon your ſide, if they can hate a *Biſhop*, and abhorre a Ceremonie. Thus the weightier matters of the Law are neglected, while we conteſt about *Mint and anniſe and Cummine*, matters meerely circumſtantiall. This indeed is *Tragœdias agere in nugis*. I haue heard of a man who came to a Phyſitian to complaine of the whit-law in his finger, and the Phyſitian looking upon him, eſpyed death in his face; for the man was in a deepe conſumption, whereof hee was nothing ſo ſenſible as of the paine in his finger. So it is with you, you complaine grievouſly of Ceremonies and orders eſtabliſhed, and are not ſenſible of a dangerous conſumption, even the loſſe of *Charitie*, which is the life of religion. Finally, conſider unto what dangers you expoſe your ſelves, and what ſhall become of you, when ye are cut off from the *Communion* of the *Church*:

Matth. XXIII. 23.

De Unit. Eccle-siæ. *Ab arbore frange ramum, fractus germinare non poterit*: (saith *Cyprian*) *A fonte præcide rivum, præcisus arescet.* As a *branch cut off from the tree*, must needes *wither*, and a *streame divided from the fountaine* must presently *dry up*: so those that are cut off from the mysticall body of *Christ*, must wither and dry up, as wanting the vitall influence of *Gods spirit*, and the watering of the dew of *grace*, which is a fearefull judgement, expressed elegantly by the Apostle by the word συληροκαρδία, from the verb συληρεω ὦ, which signifieth properly to dry up, and wither. It is said that when *Cain* was cast out from the *presence of God* (that is from his *Church*, and the place of his worship) *He went and dwelt in the land of Nod*: so you when you are cast out of the *Church*, are preparing to goe and dwell in the land of *Noddies*, and it is strange if the sides of one ship can contayne them, who cannot be kept within the pale of the *Church*.

Rom. IX. 18. Hebr. III.

All these things deserve your consideration, and may give you occasion to repent hereafter when it will be too late. I thought it therefore my duty to warne you, as *Reuben* did his brethren, beseeching you for gods sake, if there bee any bowells of compassion in you towards the *Church* your mother, your brethren, your friends, your flocke, your selves; that you would yet lay aside all prejudice and partialitie, and the spirit of contradiction, & compose your selves to peace, unitie and love; *O pray for the peace of Ierusalem, Let peace be within her walls, and prosperitie within her*

Gen. XLII. 22.

Psal. CXXVI. 6. 7.

pallaces.

pallaces. Thinke not that you are wiſer then the *Church*, then all *Churches*, as if the *word of God* had come onely from you, or to you, and to none beſides: but remember that you are men, and ſo may erre; that better men have erred, & have thought no ſhame to acknowledge the ſame, and retract their error. In this life wee ſhall never bee reſolved of all doubts, therefore the *Iewes* had wont to ſay, *Elias cum venerit ſolvet dubia.* The ſafeſt courſe is, where you doubt, eſpecially about matters of this kinde, concerning *Order*, and *Church politie*, to ſubmit your ſelves peaceably to the Iudgement of the Church; and then, *If ye be otherwiſe minded, God ſhall reveale even the ſame unto you.* *Now the God of peace and conſolation give us that we may be like minded one towards another: That we may all ſpeake one thing, and that there be no diſſentions amongſt us, but that wee be knit together in one minde and in one Iudgement; endevouring to keepe the unitie of the Spirit, in the bond of Peace.* Amen.

1. Cor XIIII. 26.

Phil. III. 15.
Rom. XV. 5.

1. Cor. I. 10.

Eph. IV. 3.

pallates. Thinke not that you are wiser then the *Church*, then all *Churches*, as if the *word of God* had come onely from you, or to you, and to none besides: but remember that you are men, and so may erre; that better men have erred, & have thought no shame to acknowledge the same, and retract their error. In this life wee shall never bee resolved of all doubts, therefore the *semel* had wont to say, *Elias cum venerit solvet dubia.* The safest course is, where you doubt, especially about matters of this kinde, concerning *Order*, and *Church politie*, to submit your selves peaceably to the Iudgement of the Church, and then, *If ye be otherwise minded, God shall reveale even the same unto you.* Now the God of peace and consolation give us that we may be like minded one towards another: That we may all speake one thing, and that there be no dissentions amongst us, but that wee be knit together in one minde and in one Iudgement; endevouring to keepe the unitie of the Spirit, in the bond of Peace. Amen.

Phil. III. 15.
Rom. XV. 5.
1. Cor. I. 10.
Eph. IV. 3.

AN ANSVVER TO CERTAINE OBIECTIONS MADE AGAINST THE ORDERS OF OVR CHVRCH, ESPECIALLY KNEELING AT THE COMMUNION.

I Was at firſt ſomewhat perplexed and doubtfull, whether it became me to take notice of a late Libell, the fooliſheſt that ever was ſpread abroad, in writing, prætending to ſet downe a relation of a certaine Conference betweene my ſelfe, & ſome unconforme Miniſters of my Dioceſe, or whether like a noyſome ſnuffe to let it dye out of it ſelfe, as unworthie the treading upon. Herein I tooke counſell of the wiſeſt of men, even of *Salomon*, but hee left me (upon the matter) as irreſolute as hee found mee. *Anſwer not* (ſayeth he) *a foole according to his fooliſhneſſe, leſt thou alſo be like him.* And yet immediatly thereafter, *Anſwer a foole according to his fooliſhneſſe, leſt hee be wiſe in his owne conceipt.* The reaſons are forcible on both ſides, but I have followed

Prover. XXVI. 4. 5.

the later advice, not because in *Solomon*, *secundæ cogitationes* were *saniores*; but because it fitliest jumpeth, both with the exigencie of the time, and humor of the men whom I am to encounter, lest the fooles grow more wise in their owne conceipt.

When I first met with this Libell, I expected somewhat savouring of wit, (for I dare pronounce them not guiltie of much judgement) but found it a meere fardle of lyes. And so much hath beene confess'd by all men of qualitie, who were present at the Conference. Yea, and by some too, neither disaffected to their persons, nor cause. All the most materiall things which I spoke, are left out, many things fathered upon me which I never thought, just as it pleased the Libeller to forge and frame them, for his owne advantage, and to serve his Reply; *Chimeras sibi fingens quas jugulet, sed aliis Chimæris oppositis:* Not unlike the fellow in *Martial*:

Quod tibi vis dici, dicere Fusce soles.

Violating therein, (to omit his incivilitie) the præscript of humanitie, and common honestie: being formerly admonished to transmit unto my selfe their Arguments in writing, and in like manner to receive my answers; that thus by his or their good allowance, I might have acted my owne part, in my owne person; not under the larve of such a puppet, as out of their malice in generall, and the particular fatuitie and ignorance of the Libeller, they have thought fit to bestow upon me. for albeit hee were indeed an *Impartialist* in his owne cause, (which no wise man will beleeve) yet were it impossible for him, either to remember my words, or expresse my thoughts, so fully as my selfe. But he found, that having an ill cause, he stood in need of all helpes; And this sort of men, (as is well knowne to the world) though it bee but the signe of a profligate and desperate cause, make no small advantage by their lying: were it indeed God's, (as they beare the world in hand)

hand) it would not need such props as those to support it. *Wilt thou make a lye for God* (sayth *Iob*) *as one doth for a man, to advantage his neighbour?* The Apostle proveth the resurrection of *Christ*, by this inconvenience which would follow if *Christ* were not risen: *Then wee are found false witnesses of God, for wee have testified of God, that he hath raised up Christ.* If the Apostle had beene of these mens mind, this had been no Argument; for that testimony which they gave of the resurrection of *Christ*, was a speciall motive to draw men unto the faith: And so conduced unto their cause; but for all that, if it had been an untruth, they should have been found false witnesses, which God cannot endure, though done with an intent to advance his owne service. Amongst the sixe things which the Lord doth hate, *Solomon* reckons a false witnesse, *that speaketh lyes, and him that raiseth up contention among brethren.* And againe, *A false witnesse shall not be unpunished, and he that speaketh lyes shall perish.* Yet have these men so accustomed their tongues thereunto, that now, *Ab homine vere pallida Veritas fugit.*

I. Cor. XV. 15.

Prov. VI. 16. & XIX. 9.

But it is ordinary with these men to belye their Ordinary; I wish their malice, their madnesse had here stayed. But as though the burning of one Temple had not beene enough to make them famous, they have most shamefully traduced a Reverend and worthy Prælate of our *Church*, who came in but by accident; making him to rave throughout their whole Libell; whereas it is well knowne, if he had entered the lists of disputation with them, (which he did not, speaking but very little, and that not unto them, but unto my selfe) an armie of such Pigmeyes could not have stood before him: To repeat the passages wherewith they basely belye him, were but to cherish credulitie in the reader; All who were present, testifie they never heard him speake any such words. And besides (a) If any will lose so much

L. Bishop of *Derrie.*

a Qui perdere vult fænum, emat Asinum, Apul.

hay,

hay, as to entertaine that Asse, or time as to reade that barbarous Libell. They shall finde such unworthy and sordid trash to bee farre from, both the candor of his stile, and gravity of his Iudgement. But it may be said of these men (as St *Hierom* of some in his dayes) *Existimant loquacitatem esse facundiam: & maledicere omnibus bonæ conscientiæ signum arbitrantur.* They had sufficient experience of his abilitie in this kinde, about two yeares before that in the same place, where he so baffled them with the strength of his Arguments, that, their mouthes being stop't, they were evidently discerned to speake through the nose, Insomuch that afterward, to save the poore remnant of their repute with their followers who were present, and perceived them to bee both confuted and convinced; they had no other excuse, but that they were daunted by the authority of his place and person. A miserable subterfuge and no better then that which *Fælix* the *Manichee* made for himselfe, when in a publicke dispute, he was triumphed upon by St *Austin* (but withall unwilling to confesse his ignorance) *Terret me apex Episcopalis.* And yet it is well knowne that these men doe not use to deferre so much unto a Bishop, as that hæretique or other heathen Philosophers in their conferences and letters, did unto that learned father.

Lib. contra Helvid.

Act. cum Fœlice lib. 1.

This contumelious and unfaire dealing did once perswade me, *not to answer the foole according to his foolishnesse;* But to contemne these

Annales Volusi cacatas chartas.

The subject I have to doe with, is so base, the parties so unworthy, that

Vinco, seu vincor semper Ego maculor:

And therefore perceiving them to be fallen out of one brainesick kinde, into another, that is, from babling to scribling, as desirous to be presst as well as suspended: I had set up my rest with the Epigrammatist

Alla-

Allattes licet usq; nos, & usque, Mart. lib, V.
Et gannitibus improbis lacessas: Epig 61.
Certum est hanc tibi pernegare famam,
Olim quam petis in meis libellis,
Qualiscunq; legaris ut per orbem.
Nam te cur aliquis sciat fuisse?
Ignotus pereas miser necesse est.
Non deerunt tamen hac in urbe forsan
Unus, vel duo, tresve, quatuorve,
Pellem rodere qui velint caninam.
Nos hac à scabie tenemus ungues.

But since they have sung an *Io Paan* to their victorie, where they have little cause, and by that meanes have seduced a number of simple people (*as the foolish will beleeve every thing*) insomuch that many especially of the female sexe, have refused to receive the holy Sacrament for feare of Idolatrie: I will take some paines breifly as the hast of the presse, the importunity of mine owne affayres, and present indisposition of my body will give me leave, to remove these scruples, that the poore people who have beene mis-led by these blinde guides, may be reduced unto the unity of the Church, which is the thing in this world I most desire; That I may truly say with *S. Cyprian*, *Opto equidem, ut si fieri potest, nemo de fratribus pereat, & consentientis populi Corpus unum gremio suo gaudens mater includat.* I desire, (if it be possible) that none of the brethren perish, but that the *Church* like a glad mother may receive them in her bosome, being all of one minde. Prov. XIV. 15.

This was the only cause which moved mee to heare their objections. I did not admit disputation to call the present lawes in question; but in all meekenesse to instruct them that were contrary minded: and to settle their unresolved consciences; beleeving them to be the men they profess't, desirous of truth rather then victory, and that if they might receive satisfaction to some

few doubtes, they were ready to yeeld that obedience which is required: And both to conforme themselves unto the present governement, & to draw their people unto conformity also. And in this I followed the example of *S. Augustin*, who admitted *Faelix* the *Manichee*, unto a publicke conference in the *Church* before the people: wherein the hæreticke, (though stiffe to maintaine his error) yet gave the Bishop the reverence due to his place, which these men would not affoord unto me, and after long babling at last yeelded unto the truth. I was not so happy in the successe, in regard of the difference, betwixt his auditors and mine; his making conscience of the truth, and accounting it Religion to reverence their Bishop, and to beleeve him as Gods messenger: but mine resolved never to forsake their opinions, though the truth were made never so evident unto them, having Iudgements forestalled with præjudice, against whatsoever should be spoken by a Bishop, whom to despise they account it the highest perfection of Religion. Besides the weakenesse of their understanding is such, that they were not capable, either of Arguments or answers, but transported with the opponents sighes, groanes, lifting up of his eyes, & spreading out of his hands; being the best Arguments which ever these zelots learned in the Schooles: And indeed of no small waight with the common people; As the Orator well knew, when being in a certaine defence prevented of his usuall and lamentable conclusion, by the teares, and more lamentable conclusion of *Hortensius*, he cryed out as one halfe undone, *Surripuisti mihi ornamenta Orationis meæ.* Is it then any wonder that my conference which was only begun, and so rather intended, then acted, had not the desired successe? yet I dare say that censure which *Erasmus* past upon that conference betwixt *S. Augustin* and the *Manichee*, may be as truly applyed unto ours: Which is this; (and not impertinent

pertinent to the present purpose) *In his actis nescio quid potissimum admirer, Fœlicisne impudentiam qui provocârit ad publicam disputationem, ad quam adeo non fuit instructus, ut vix Asinus possit insulsius argumentari; An populi tolerantiam, quæ delirantem beluam citra tumultum auscultârit; An Augustini stomachum invincibilem, qui tam indoctis ineptijs tamdiu tantâ lenitate responderit.* In these Acts I know not what cheifly to admire, the impudency of *Fœlix* who did appeale to a publicke disputation, for which he was so unpræpared, as no Asse could have spoken more absurdly; Or the lenitie of the people, who without tumult heard that raving & doting beast, or the invincible patience of *S. Augustin*, who with much mildenesse, did so long answer to such unlearned fooleries. Though I could not come neere that eminent Bishop in learning, yet I laboured to imitate him in patience, whereof I will yet give a further proofe by revising that Libell, and making a full answer to those objections which the Disputer (being instructed by the rest of his brethren what weapons to use (made against the Orders of our *Church*, at lest as many of them as keepe off the people from Conformitie. And yet I finde the Libellers relation so voyd of sense, that I should blush, to set downe his owne words, lest the *Eccho* might bee taken for the voyce: But I hope the reader shall finde, that albeit I set not downe all his words yet I have neglected nothing therein materiall; And by this my hasty answer, *Quam non meditor, sed effundo*, all men may receive satisfaction, who are capable of instruction; And wherein if my style be homely, nay, abject, I desire the reader to remember what sort of people I have to doe with: how I apply my selfe to their capacitie; And perhaps the very reading of that Libell hath infected my pen with barbarisme.

Aug. Tom. 6. de act. cum Fœl. fol 363. edit. Basil.

At first our Disputer did onely dally with our Translation of the Psalmes, Apocryphall Lessons, and Collect

for Christmasse day, wherein he intended onely *Velitationem quandam, tanquam levis armaturæ*; sending forth his light horsemen rather to view the advantages of the ground, then to fight; whom I shall not need to encounter, in regard the Auditory was generally wearie of these peevish and poore exceptions: And the Disputer himselfe hath confess'd (as I am credibly informed) that it was against his will, he did moove those first scruples, even in his owne judgement so apparently frivolous, but that he was wrought, and in a manner enforced thereunto, by one of his brethren, who præsumed much upon his skill in the Hebrew.

Besides those exceptions, all that was objected for orders sake, I shall reduce unto three heads; for in the Libell there is neither method nor sense.

First, he desired a warrant from Scripture, to justifie our Ceremonies; whereunto my answer was: That if they meant a particular and expresse commaundement for every Ceremony and *Church*-constitution, I had sufficiently proved in my Sermon, that it could not be expected, neither are they themselves able to produce such a warrant, for such orders as they themselves injoyne and practise in their owne Congregations: But if they meant a generall warrant, our *Church* hath as much as they, or any other *Church* yet ever had for their constitutions: Even that warrant of the Apostle, *Let all things be done decently, and in order.* 1. Cor. XIV. 40. Which is that great Apostolicall Canon, by which all other Canons must be squared, the true Touch-stone to try Ceremonies, and the Ballance wherein all *Church*-Orders should bee weighed. And whereas some Ceremonies seeme decent unto some, which unto others, seeme otherwise; Those whom God hath made Governours of his *Church*, (and not any private man) are to judge of their decencie. If private men appoint orders to be used in the publicke worship of GOD, (as

Calvin in loc. cum.

these

these men doe in their Congregations) they must shew their Commission, otherwise we must take that for decent in things indifferent, which seemeth decent in the eye of publicke authority; And those things which they were required to practise, were in themselves things indifferent, no wayes repugnant unto the Word of GOD; had beene esteemed by the *Church* in all ages, to be not onely decent, but of singular good use; And are now injoyned by lawfull authoritie: And therefore they were bound in Conscience, to submit themselves thereunto, having for the same, a warrant in Scripture, in all those places which require obedience to be given unto our Superiours. *Rom. XIII. 1. Let every soule be subject unto Superiour powers. 1. Pet. II. 13. Submit your selves to every ordinance of man for the Lord's sake. Hebr. XIII. 17. Obey them that have the rule over you.*

Now, what sayth the Libeller to this? he struggles like a fish on the hooke, and uttereth such pitifull stuffe, that I am ashamed to relate it. Hee tells us, that the meaning of the Apostles words, is; *Let all things ordayned by God, be done decentlie and in order*; Bee it so: The Sacrament is ordayned by *God*, and therefore to be received decently: Now, I have fully proved in my Sermon, that *God* hath not in Scripture, either by precept or by example determined, what particular gesture should bee used in the Sacrament: And therefore the same is left to bee appointed at the discretion of the *Church*: The *Church* hath appointed kneeling, which is a decent gesture, as afterwards I shall shew. I have also declared, that Kneeling is no humane invention, but a naturall gesture, and so ordayned by *God*, which hath been, and may bee applyed to every part of *Gods* worship. He further sayes, *That rule must abide the tryall of other rules of Gods word*; This is strange Divinitie: Will he question a rule of *Gods word*, call it to the barre, and try it by a Jurie of its fellowes? But I thinke his intent

intent was, (if hee could have written sense,) to say, that Kneeling at the Communion, must abide the tryall of other rules: And so it shall; even of that rule which he hath mentioned, *Abstaine from all appearance of evill.* As I shall shew in the proper place. In the meane time I tell him, that their sitting at the Communion will not abide the tryall of any of the rules of *Gods word.* I have proved in my Sermon, that it is an undecent and unreverent behaviour in *Gods* worship; that it was never commanded, & seldome or never practised in any act of *Gods* service, but onely upon occasion: It carryes an appearance of evill, a shew of prophaneness, irreverence, pride, & presumption: It is flat contrary unto that rule of the Apostle; *follow those things which concerne Peace;* Rom. XIV. 19. for by it the Peace of this *Church* is disturbed; her Unitie rent: It gives offence unto all sorts of men, to their brethren, to the Magistrate, to the whole *Church* of *God.* And therefore it doth not tend to the glory of *God,* and ædification of his people.

The second Classe of the Disputers Arguments were taken from Christian libertie, and the care wee should have to avoyd scandall, to which purpose he alledged *Rom. XIV.* 3. *Let not him that eateth, despise him that eateth not,* &c. ver. 15. *Destroy not him with thy meat for whom Christ dyed. 1. Cor. VIII.* 13. *If meate offend my brother, I will eate no flesh while the world standeth.* Vnto all which I gave a full and satisfactorie answer. Albeit hee hath not the honestie to set it downe; for it seemes he saw that hee had neyther strength to overthrow it, nor so much ingenuitie as to yeeld unto the trueth when it is declared unto him. I shewed that there was a great difference between their case and ours in two particulars; first, The things whereabout they did differ, (namely eating or not eating of things sacrificed unto Idolls) were meerely indifferent not only in their owne nature, but even for use; it being

free and arbitrary unto them to eate or not to eate, forasmuch as there was no law either to command, or to forbid the use of these meates; And therefore the beleeving Romanes, and the Corinthians not onely might, but also ought, sometimes to abstaine from such meates, for the avoyding of scandall. But it is not so with our Ceremonies, albeit they be indifferent in their owne nature, as neither being particularly commanded, nor forbidden in *Scripture*: yet they are not now indifferent unto us, for the use, nor left unto our choyce, the observation of them being injoyned by lawfull authoritie, (and that the Magistrate hath power to make Lawes in things indifferent none will deny but an Anabaptist) And therefore now, though never so many should bee offended at our Ceremonies, yet we can not forbeare to use them without a greater scandall in open disobedience to lawfull authority. Before that Apostolicall constitution, *Act.* XV. It was lawfull for a man either to eate, or not to eate things sacrificed unto Idolls, as hee found in his conscience most expedient for ædification, there being no law divine, or humane, to rule his conscience, but only the Iudgement of his owne minde and the generall law of charitie: But after that constitution was made, It was not lawfull for him to eate, though in the presence of converted Gentiles, who would perhaps bee offended at his forbearance; because now though the matter bee indifferent in its owne nature yet it was not free and arbitrary for use, at lest to those *Churches*, for whom the constitution was made, of *Antioch*, *Syria*, and *Cilicia*: for it seemes that the eating of things sacrificed to Idolls, was in some sort permitted the *Church* of *Corinth*, if no man did challenge it. 1. *Cor.* X. 27. *What soever is set before you, eate, asking no question for conscience sake.* A second difference I observed betweene their case and ours, that those whom the Apostle will not have us to offend by the use of our Christian

stian liberty, in things indifferent; were weake brethren, as shall appeare in all the places alleadged by the Disputer, *Rom.* XIV. 1. *Him that is weake in the faith receive unto you*, v. 2. *One believeth that he may eate of all things; And another which is weake eateth herbes.* Whereupon followes immediatly, *Let not him that eateth, despise him that eateth not.* Chap. XV. 1. *Wee which are strong, ought to beare the infirmities of the weake.* I. *Cor.* VIII. throughout the whole Chapter, ver. 7. *Their conscience being weake, is defiled*; and so ver. 9. 10. 11. 12. They were weake as being newly converted unto the faith, & as yet neither having meanes, nor leisure, to be fully instructed in their Christian libertie, and therefore much was to be yeilded unto them, lest comming newly from Iudaisme, where they had learned to be zealous of the Law of *Moses*, if they should see Christians not observe that Law, they might be offended at the Christian Religion. And withall it is to be præsumed, that those to whom the Apostle graunts such Indulgence, were willing to be instructed in the right way. But those who take offence at our Ceremonies, are not now to be esteemed weake: They thinke themselves the onely illuminates, even the very *Gnostiques* of this age, in comparison of whom, all others, who are not of their faction are very *Ignarees*, whose minds the god of the world hath so blinded, that they are destitute of heavenly knowledge. Besides, they have had a large time allowed them, to informe their consciences, and all meanes have been used to give them satisfaction. *But a foole despiseth his fathers Instruction. Prov.* XV. 5. And why? *The way of a foole is right in his owne eyes. Prov.* XII. 15. So that those brethren, whom the Apostle would not have others to offend, in the use of their Christian liberty in things indifferent, were only weake; Ours are wilfull; They timorous, Ours obstinate; Their offence proceeded from simple ignorance, arising from the want of

time,

time, and meanes of Instruction; But the offence which our men take at the Ceremonies, proceedes from affected error, from pride, prejudice, singularity, and the spirit of malice and contention. And therefore I dare say, that albeit his Majesty, and all that are in authority over us, would dispense with the present Lawes, and leave it to our owne choyce, whether to use, or not to use the Ceremonies, for feare of giving them offence: Yet were we bound in conscience not to yeeld unto them in one jot by our forbearance, in regard that thereby we should but bolster them in their error, and confirme them in their obstinacy and opposition against the *Church*. I am sure this was the practice of the Apostles; At first they yeelded much to the weakenesse of Iewish Converts, doing and forbearing many things, to avoyd their offence: But when they did pertinaciously persist in their error, calling our Christian liberty in question, the Apostles resolutely maintayned it, not regarding their offence at all. So S. *Paul* who circumcised *Timothie*, to avoyd the offence of the weake Iewes, would not circumcise *Titus*, to please others who were perverse despisers of our libertie; And he who did purifie himselfe to gaine a good opinion of the weake Iewes who were zealous of the Law, yet when certain false brethren crept in privily to spy our liberty, *he gave not place unto them by subjection for an houre*, And when S. *Peter* for feare of offending the Iewes at *Antioch*, forbare to eat with the Gentiles, he reproved him for it to his face, interpreting that fact of his to be an effectuall seducement, albeit he did not preach Iudaisme, *Why compellest thou the Gentiles to Iudaize?* &c. 14. As hee would not yeeld to any thing to displease those who were wilfull despisers of our liberty, no more should we to please those men, who are resolved never to be satisfied. I am sure the tenderest hearted man amongst them, will not forbeare the eating of a fat Capon upon

Act. XXI. v. 20. & 26. Gal. II. 4-5.

Good-Friday, for feare of offending a Papist. And why should we forbeare either Surplis, Crosse, or Kneeling, because they are offended at it?

In these two particulars I shewed in the Court, the difference between the things whereof the Apostle speaketh, and our Ceremonies, so plainly, that it was thought sufficient to satisfie any, but those in whom affection & partiality have put out the eye of reason. And upon these two cases I dare now venture the cause: first, that we are no where commanded to forbeare the use of a thing indifferent, even where we are left to our owne choyce, for feare of offending the wilfull despisers of our libertie; but only to avoyd the offence of weak brethren, who are willing to learne the right way, & have not had leysure and meanes to be informed. Secondly, that if the Magistrate interpose his authoritie, commanding the use of a thing in it selfe indifferent; wee are not to forbeare the doing of it, for feare of offending any whatsoever they be, whether wilfull, or only weak. And that it is so, shal appeare unto him who reades these two Chapters, whereunto the Disputer did appeale, & studies not the syllables, but the sense of them. And to make this same yet more manifest, I will recommend unto the Reader that is desirous of satisfaction, these considerations following. 1. When the Apostle chargeth us to avoyd the offence of our weake brother, he gives this reason, that we should not please our selves, but our *neighbour to edification, Rom. XV.* 1. 2. Whereby it is evident, that he speakes only of these things which are not commanded, but left to our own liberty to doe or not to doe, in which case he wil have us to please our neighbour, if he be a weake brother, rather then our selves: But if the Magistrate have interposed his commaundement in a thing indifferent, then as we can not forbeare it to please our neighbour, if he be a weake brother; so wee doe it not to please our

selves,

selves, but to please him, whom *God* hath cõmanded us to obey, not only for wrath, but for conscience sake. II. A thing in it selfe indifferent, being injoyned by lawfull authority, becommeth necessary unto us for the use; So the Apostles speaking of things in themselves indifferent, as abstinence from meates offered to Idols &c. When once they had made a constitution touching them, call them *Necessarie things* Act. XV. 28. And the Apostle sayes ἀναγκη ὑποτασσεσθαι, It is necessary that you bee subject. Rom. XIII. 5. And surely there is nothing wherein wee can shew our obedience unto the Magistrates authoritie, but only in things indifferent, which *God* hath left in our power: for, those things which *God* hath commanded, wee must doe, whether the Magistrate command them or no, yea albeit hee should forbid them: And those things which *God* hath forbidden, wee must not doe, whether the Magistrate forbid them or no, yea albeit hee should command them: so that there is no scope left, either unto the Magistrate to command, or unto us to obey, but only in things indifferent. III. If wee should not obey the Magistrate in a thing indifferent, when some men take offence at it; then we shall never obey him at all, there shall be no order, no constitution; for there can be no publicke action, order, or constitution, which some men will not dislike. IV. Obedience to the Magistrate is a greater duty then the pleasing of a private person; and consequently the evill of disobedience greater then the evill of scandall. V. If our obedience to the Magistrate in a thing indifferent, offend any, the evill is not in us, but in him who is scandalized: for as *Tertullian* saith, *Res bona neminem offendit, nisi malam mentem.* It is *scandalum acceptum*, not *datum*, he ought not to be offended, being bound to obey the Magistrate as well as wee: now were it not strange, if I should forbeare to doe my duty, because another man is resolved not to doe his. VI. As it is a sinne to disobey

obey lawfull authority, and no sinne in us, if another bee offended at our obedience: so there is farre greater danger, both to our selves and to all the whole *Church*, in disobedience, then can be in the offence of a few brethren. Lastly, If wee refuse those things that are injoyned, we cannot avoyd disobedience; But if we observe them, we may prevent or remove the offence that is taken at them, by informing the people aright, that they are things in themselves indifferent whereunto Christian liberty doth extend, and that the Magistrate ought to be obeyed in these things. But our brethren are so farre from teaching such doctrine, that they teach nothing else but disobedience, like *Sheba* the sonne of *Bichri* blowing a trumpet to sedition; insomuch that some who are now questioned for frequenting their conventicles, being examined upon Oath, could not remember any one point of Christian Instruction, in all their Sermons, but that they preached against keeping of Holy-dayes, and kneeling at the Communion. If so much paynes had beene taken to teach them obedience to lawfull authority, the scandall might have beene removed long ere now. Whosoever will be pleased to consider these particulars shall finde, that what the Apostle hath spoken of Christian liberty, & of giving offence, makes nothing against our Ceremonies, but every way for them. Besides those two differences which I have observed, betweene their case of whom the Apostle speakes, and ours: It were easie to shew many other things, wherein they are most unlike; namely the eating and not eating of meates, are private actions, in a mans owne power to doe or not to doe: But our case is concerning the publicke Ceremonies of the *Church*, which no private man can dispense with. The Apostle by forbearing flesh did prejudice none but himselfe: But wee in refusing the Ceremonies should prejudice the authority of the Prince. The Apostles forbearance

H. Sam. XX. 1.

did

did further the course of his ministery, and therefore he became all unto all; But our refusall of the Ceremonies should loose us the liberty of ours, and that most justly for our disobedience. Finally, amongst the Romanes some were offended at the eating of those meates, but I doe not reade that any was offended at the not eating of them: It is otherwayes with us, where one is offended at our Ceremonies, ten wiser then they would be offended if we did not use them; And farre more if we did follow their fashion in the manner of Gods worship.

The case being cleere, that the Orders which our *Church* injoynes, are neyther contrary to Christian libertie, nor to that care wee should have for to avoyd offence; In the next place I will labour to finde out the cause of this grosse mistake in the brethren, which certainely is this, that they doe not rightly consider the nature of Christian liberty, whilst they set it upon tenter-hookes, and stretch it further then the nature thereof will beare; for it is not only a liberty of minde and conscience in things indifferent, but a freedome also in their outward actions, which is not Christian libertie, but licentious immunity, contrary to the doctrine of the Gospell: for *S. Peter* exhorting all men to be obedience unto Magistrates, he warnes them not to *use their libertie as a cloake of maliciousnesse*, Namely, In casting off the bridle of government. It is proper to the libertie of the Creator alone to be unlimited; but all lawfull libertie of the creature, is and must be bounded not onely by the Law of charitie, (which these men will acknowledge) but also by the law of loyaltie; for if all restraint of the outward man were contrary to Christian liberty; then were it not lawfull to obey the Magistrate in any thing; Then if the King should be pleased to confirme the Orders, (or as they terme them the circumstances of worship) which have beene used in their congrega-

Calv. Inst. lib. III. cap. 19. Sect. 10.

I. Pet. II. 16.

tions; They were bound to forsake them, for the zeale of their Christian libertie. And what is this elſe, but to bring flat Anabaptiſme and *Anarchie* into the *Church*, to overthrow all Government, and diſſolve the bonds of ſubjection and obedience to lawfull authority. You ſhall therefore underſtand, that the Magiſtrate by his Lawes may moderate or reſtraine the outward actions, wherein the externall uſe of our liberty conſiſteth; The inward liberty of conſcience before *God*, notwithſtanding remayning intyre. He may injoyne any action which in *Gods* worſhip may be uſed lawfully; So that no opinion be put upon the conſcience, which taketh away the full reſpect of its indifferency. And this is that which *S. Peter* ſayes; We muſt obey the Magiſtrates, *as free*, that is, as being perſwaded that the thing commanded in it ſelfe, and to God-ward (as *Calvin* ſpeakes) is indifferent, and whether we doe it, or not doe it, in it ſelfe it commends us not unto *God*, otherwiſe then that by obeying of the Magiſtrate, we doe alſo obey *God*, who hath commanded us to be ſubject unto him. Which will better appeare if we conſider that Chriſtian liberty is inward and ſpirituall, which may ſtand with the outward ſervitude of ſlaves (as the Apoſtle ſhewes. *I. Cor.* VII. 22.) much more with the obedience of free ſubjects. It is ſeated in the minde and conſcience, and reſpecteth nothing, but what is betweene *God* and us: It contenteth it ſelfe, if there be no opinion put upon the conſcience of the neceſſity of theſe things, which *God* hath left indifferent: If they be not obtruded as divine Lawes: if no Religion be plac't in them, nor they preſſed as immediate parts of *Gods* worſhip. It is only the ſubjecting of the conſcience unto a thing indifferent, (which the Apoſtle calls, *The bringing us under the power of a thing*) which overthrowes our Chriſtian liberty; not the neceſſity of obedience unto lawfull authority; but the doctrine or opinion of the abſolute neceſſity

I. Cor. VI. 12.

ceſſity of the thing it ſelfe. In a word Chriſtian libertie is not taken away by the neceſſity of doing a thing indifferent, or not doing; but only by that neceſſity which taketh away the opinion or perſwaſion of the indifferency of it: As may appeare by this, whenſoever the Apoſtle condemnes the practiſe of Iewiſh Ceremonies, at that time when there was ſome diſpenſation and indulgence granted unto Chriſtians, till the Synagogue ſhould be buried with honour; It is manifeſt that he condemnes not ſo much the uſe, as the doctrine and opinion which they had of them; becauſe they were urged and uſed, not as things indifferent, but as neceſſary unto ſalvation. For we know that he himſelfe many times did uſe them, which he would not have done, if they had beene then ſimplie evill: he circumciſed *Timothie*; and many Chriſtians who gave their lives for the Teſtimony of *Ieſus Chriſt*, were circumciſed at that time, even after their converſion unto the faith; And yet when the falſe Apoſtles did urge the neceſſity of Circumciſion, he ſaid, *If ye be circumciſed, Chriſt ſhall profit you nothing*, *Gal.* V. 2. That is, If you bee circumciſed with an opinion of the neceſſity of that Ceremony, as if it did avayle unto juſtification, ſo he expounds himſelfe, ver. 4. *Whoſoever are juſtified by the Law*, (that is, ſeeke for Juſtification by the Law) *are fallen from Grace*. That it was only the doctrine & opinion they had of Circumciſion at that time, which he condemnes, may appeare further by this, that thoſe Ceremonies were not præſcribed by a Civill Magiſtrate, who hath power to command the outward man in the uſe of a thing indifferent, but only by ſeducing teachers, who had no power of bringing a neceſſity in the outward practiſe, but by perſwading and poſſeſſing mens mindes with an opinion of the neceſſity of theſe things. After the like manner doth the *Church* of *Rome* at this day tyrannize over the conſciences of men, equalling her conſtitutions unto

Concil. Trid. Sess. IV.

to the Word of *God*, placing Religion in them, and ascribing unto them a divine necessity & effectuall holynesse. But our *Church* is farre from such an usurpation, she doth place no Religion in them, ascribe no holynesse unto them, nor obtrude them upon the conscience as things necessary in themselves, like *Gods* Commaundements: but only requires obedience unto her constitutions, thereby to reduce all her Children to an orderly Uniformity in the outward worship of *God*. And to this purpose she hath sufficiently declared the innocencie of her meaning, in the Articles of Religion, *Artic.* XX. *The Church ought not to enforce any thing besides the holy Writ to be beleeved of necessity for salvation*: And in the *Preface* before the Booke of Common Prayer, *The Ceremonies that remaine, are retayned for a discipline and order, which (upon just causes) may bee altered and changed, and therefore are not to bee esteemed equall with Gods Law.* So that I can not but wonder at the impudencie of the Libeller, who charges our *Church*, as *Christ* doth the Pharisees, that she makes the commandements of *God* of none effect by her traditions: Whereas the Pharisees did equall and preferre their owne traditions unto the commandements of *God*, which is the thing for which they are condemned, as shall appeare unto any that reades the Text: But our *Church* is farre from such presumption, as may appeare by her doctrine published, which I have alleadged, as also by that which followeth in the same preface. *In these our doings wee condemne no other nations, nor prescribe any thing but to our owne people only. For we thinke it convenient, that every Country should use such Ceremonies, as they shall thinke best to the setting forth of Gods honour and glory, and to the reducing of the people to a most perfect and godly living without error or superstition.* Now I have proved in my Sermon by Arguments unanswerable, that the *Church* hath such a power, to ordaine Ceremonies, and to make

Lawes

Lawes of things indifferent, *for decencie and orders sake*; And that obedience ought to be given unto her constitutions; Especially considering that therein our *Church* was not only assisted, but authorized by the Kings most excellent Majesty, as the supreme Governor upon Earth, In all causes within his highnesse dominions. And therefore I shall intreat my good brethren, if they will neyther deceive others, nor be deceived themselves, that in this point of Christian liberty, they would have alwayes one eye fixed upon the nature of things indifferent, and the other upon the duty of a subject to his Soveraigne.

And now having vindicated our *Church* from those aspersions cast upon her of infringing Christian liberty, and giving offence by her constitutions: I will in the last place, turne the Disputers weapon against himselfe, and cut off the head of that Philistine with his owne sword; shewing that he and his fellowes, of all others are most injurious unto Christian liberty, which is τὸ ἀγαθὸν ὑμῶν, as it were the common good of Christians: And also that they are scandalous to all sorts of persons. And first Christian liberty as it respecteth things indifferent, is not only a freedome from the yoke of bondage; but also a right or power to doe many things, which they could not doe, who were under the Pædagogie of the Law, which by the Apostle is called ἡ ἐξουσία ὑμῶν, I. Cor. VIII. 9. This power or liberty, is extended both to Magistrates, and to subjects. The Magistrate hath this liberty, that he is not tyed to any particular Lawes which determine all things incident unto the outward forme of Gods worship, not mentioned in Scripture: But as the Iudiciall Law being abrogate, it is lawfull for him to ordaine civill Lawes; so the Ceremoniall Law being abolished, to establish ecclesiasticall constitutions, such as are not repugnant unto the word of *God*. These men deprive him of this libertie, they

Rom. XIV. 16.

will not allow him to appoint any thing, to be used in the outward forme and administration of *Gods* worship: And if by the consent of the whole *Church*, he doe establish a forme, though never so decent, they are resolved not to observe it. Againe, the liberty of the subject is, that being freed from the Mosaicall Law, he may with a free conscience, observe all other Lawes which are established by lawfull authority, and are not repugnant unto the word of *God*: as knowing that *All things are lawfull*, and *To the pure all things are pure*. This freedome *S. Peter* magnifies, when he exhorts us, *To submit our selves to all manner ordinance of man* —— *As free*, that is, knowing that we are not bound to those particulars, as things in themselves necessary; but using them with free consciences, as being indifferent, and therefore such, as whereunto our Christian liberty extendeth. And is not this a goodly freedome, that a Christian having liberty of many things, he can make use thereof in one thing rather then in another, to please and satisfie him (unto whose power *God* hath subjected him) without offence to his conscience. These men deprive us of this liberty likewise; for they will not allow men to obey Magistrates, civill or Ecclesiasticall, in any constitution established, touching the decent administration of *Gods* worship: And as though they were Iudges at Law, they have sent foorth a prohibition against all the Canons of our *Church*. Now a negative precept is a restraint of Christian liberty, as well as a Positive: the false Apostles who laboured to subvert Christian liberty, did it by forbidding things in themselves lawfull, saying, *Touch not, taste not, handle not*; And our brethren speake almost the same language, *Kneele not, Crosse not, weare not*; And indeed the *Church* hath not more positive precepts, then they have negative: But this is the difference, The *Church* hath authority to command; they have none to forbid: The *Church* commands only the use of these things,

1. Cor. VI. 12. Tit. I. 15. 1. Pet. II. 13, &c. 16.

Col. II. 21.

things, and layes no obligation upon the conſcience, by preſſing them as ſimply neceſſary in themſelves: but they make their negative reſtraints abſolutely neceſſary, place religion in them, binding their followers in conſcience, not only to refuſe, but alſo to deſpiſe our Ceremonies. Whereby they doe not only overthrow Chriſtian liberty; but alſo are guiltie of the breach of the ſecond Commandement, by will-worſhip. Laſtly, As they take both from the Lawgiver and the ſubject, that free power which *God* hath granted unto them: So they deprive themſelves of all true liberty, while they cheriſh in their owne minds doubts and ſcrupulous opinions, of the lawfulneſſe of theſe things which are commanded, and alleadge their unreſolved conſcience, as an excuſe for their diſobedience. So our Diſputer as he is acted in the Libell, *God alloweth every man to be fully perſwaded in his owne minde of what he doeth.* Rom. XIV. 5. *Which priviledge I crave to my ſelfe and all others doubting of kneeling.* I have ſhewed before, that the Apoſtle in that chapter, as alſo 1. *Cor.* 8. Speaketh of things left to our owne choyce, and not determined by any Law civill or Eccleſiaſticall, In which caſe this is a ſafe rule for the conſcience. *Let every man ſtand fully perſwaded in his owne minde, that he may doe or not doe that which hee intends, without the offence of God or his neighbour.* But when the Magiſtrate doth interpoſe his authority, to command or forbid the uſe of a thing in it ſelfe indifferent; If any man ſhall plead that he can not obey, becauſe he is not perſwaded in his owne minde of the lawfulneſſe of the thing commanded; he doth but excuſe one ſinne by another, which S. *Peter* calls, *having the liberty for a cloake of maliciouſneſſe*; for as he ought not to diſobey, ſo he ought not to doubt: But (as I ſayd before) *ſubmit himſelfe unto all manner ordinance of man* 1. Pet. II. 13. & 16. *As free*, that is, as being perſwaded of the indifferency of the thing before *God*, and ſo that he may law-

lawfully therein obey his superiours. And indeed if a mans doubts and feares were a sufficient excuse for disobedience, the Magistrate should be obeyed in nothing; for there can be no order nor constitution so just, but some scrupulous minde or other will dislike it. And as they are enemies to Christian liberty, so they give just offence to all sorts of men: To the Kings Majesty, by their disobedience to his Lawes; To the *Church*, by foule aspersions, and seditious practises: They charge her with will-worship & Idolatry, which is as much as to cal their mother whoore: Besides it cannot but grieve her to be bereaved of her children, many of whom she sees following those blind guides, through the præcipices of error and schisme. They give offence unto all moderate and well affected Christians, by forsaking their Communion, for no other reason, but because that others, even the King, State, *Church* and all, will not follow their fancies, and be squared by their wills. They give great scandall unto the Papists, who observing their practises, and mistaking their *Tenets* for the doctrines of our *Church*, charge us that we are newfangled, not carried so much with zeale to the truth, as with hatred to them; abhorring almost every thing that is used by them, and departing further from them, then they haue from the Primitive *Church*; Insomuch that I dare say, the violent courses of these partiall Divines, whose soules hate peace, is not the least cause of the Papists separation from us. They lay a stumbling blocke before their own followers, a number of simple people, who by their example, are animated, or (as the Apostle speaketh) *edified without ground*, to contemne authority, and from that contempt many doe proceed either to open separation, or to some degree of disloyall discontentment. Finally, they give great offence to the weaker sort who are not well grounded in the faith: for when they see them who are the greatest zelotes in Religion,

ἐπικοδομηθήσεται. 1. Cor. VIII. 10.

ligion, to make more conscience of a harmlesse Ceremonie; then of lying, slandering, backbiting, cosenage, Vsury, Sacriledge; And to urge sitting at the Sacrament more then the duty and comfort of the Sacrament it selfe, for their humor to forsake their ministery, and for trifles, to set all *Gods* ordinances at sixe and seaven: They take occasion from thence to mislike all forwardnesse in Religion, esteeming zeale but hypocrisie, and so either rest in outward civility, or turne altogether profligates. So many wayes give they offence, And *Cursed bee he that maketh the blind goe out of the way, And let all the people say, Amen.* Deut. XXVII. 18.

And now having discomfited the Disputers forlorne hope; I come to grapple with his many forces, even with his *Draconary milites*, which he sent to assault the reverent gesture, which we use at the receiving of the Sacrament. Where, though his Arguments seeme unto those who looke upon them through the vapour of affection greater and goodlier then they are: yet if they would dispell the mists and cloudes of partiality, their those reasons which seeme Gyants in their eyes, would appeare like little dwarfes. In this Conflict, I confesse, my Answers were very briefe, denying only that Proposition which was false, & sometimes giving instance to shew the absurdity thereof: Intending to let the Disputer runne his wittes out of breath, and then (if I had not been prevented by being put in mind of the danger of that publick disputation) to resume the summe of his proofes, & make the Auditors sensible of the vanity of them. In the mean time I was fore'd to follow, or rather goe along with him in his wyld-goose-chase, through a rabble of intorniled Syllogismes, which to relate I should even blush in his behalfe; And indeed the third part of them that are set downe in the Libell, were not used in the Court, but have been framed since by the Libeller, as are also the Answers fathered upon

me, whereupon he builds the whole frame of his senseleſſe diſcourſe, fighting againſt his own ſhadow; therefore I can not build upon theſe Anſwers which he hath framed for me; but I muſt take the matter a-new into my hands, culling out every *medium*, which he uſed to inforce his Concluſion: and waighing them ſeverally in the ballance of reaſon. And beſides his bold alleadging the example of *Chriſts* Inſtitution (whereof I will ſay nothing now, having ſo fully diſproved it in my Sermon; that he & his fellowes may be aſhamed for ever to abuſe the world with ſo falſe a pretence:) All his Arguments may be reduced unto theſe foure. I. That kneeling at the Communion hath been abuſed unto Idolatry. II. That in uſing it there is danger of Idolatry, III. That it hath an appearance of Idolatry and will-worſhip. IV. That to kneele at the Sacrament is Idolatry, at leaſt (as the Diſputer was pleaſed to ſpeake, without any preſident from the Schoole which he never read) *Corporall Idolatry*. Theſe foure he confounded together, skipping from one to another, and back again to the former, like a man diſtracted of his ſenſes. But I muſt play the Chymiſt, to extract them, and put them in their ſeverall boxes, for the Readers better underſtanding.

Sect. 31. 32. 33. 34. 35.

The firſt exception againſt Kneeling is, *That it hath beene abuſed to Idolatry*. What then? If that were a ſure rule, that all things which have been ſo abuſed, ſhould be aboliſhed, we ſhould leave our ſelves nothing which could be ſafely uſed: for there is none either of all *Gods* workes, or of the workes of man, but it hath in ſome place or other, been ſome way or other abuſed to Idolatry. How then could our conſciences be aſſured of the lawfull uſe of any thing which we uſe, whenas we are not ſure, whether the ſame thing in ſome other place be not made an Idoll? If there were any force in that Argument, it would conclude more ſtrongly a-

gainst the Sacrament it selfe, which hath beene made an Idoll; then against Kneeling, which never was the object, but the naturall expression of worship, commonly & indifferently used, in true worship & in false, by the servants of *God*, and by Idolaters. But here the Disputer tells us, that, *The bread in the Sacrament is a holy and necessary thing which cannot be removed*, Implying that Kneeling is not so. Here I will aske this wise man, whether before the Institution of the Sacrament, it was not free for our Saviour to have ordayned the same in other Elements then bread & wine? I thinke he will confesse that he might have appointed other things to bee the outward Elements in that Sacrament: So, then these Elements were neither necessary nor holy; yet did our Saviour make choyce of them, notwithstanding that he knew how they had beene prophaned by Gentiles in their Idoll-service: [a] As he did also appoint water to be the Element in the other Sacrament, albeit it was at that time superstitiously abused by the Pharisees in their Lotions. Whereupon it necessarily followes, that the idolatrous or superstitious abuse of a thing, makes it not altogether unfit for *Gods* service. But he will say, *These were the creatures of God, and in things ordayned by God, the abuse onely should be taken away, and the use remaine; But not so in things ordayned by man, which have beene and are abused to Idolatry.* Here it were sufficient to overthrow all that he hath said, to tell him, that albeit bread and wine be *Gods* creatures, yet at this time whereof I speake (namely before the Institution of the Sacrament) they were not ordayned to be holy mysteries; And being before that time notoriously abused to Idolatry, (if his opinion were true) howsoever they might have remayned unto us for common use: yet they ought not to have been applyed to any sacred service, nor used in *Gods* worship. But because he builds upon a distinction between the creatures & ordinances

[a] Iustin. Martyr. Apol. 2. ὅπερ καὶ ἐν τοῖς τοῦ μίθρα μυστηρίοις παρέδωκαν οἱ πονηροὶ δαίμονες &c. Matth. XV. 2. Mark. VII. 3.

of

of *God*, and the inventions of man; that the former being abused to Idolatry, the abuse only is to be taken away, & the thing it selfe to be retayned: But the latter being so abused, use & all is to be abolished; And of this latter sort he accounts Kneeling at the Communion. I will therefore take paines to examine this ground, and let him see upon what a rotten foundation he builds his house; first, The creatures & ordinances of *God*, have not alwayes that priviledge, that though abused to Idolatry, they are not to be destroyed, as may appeare by the brazen serpent, which was *Gods* ordinance: And by *Agags* sheepe, which were *Gods* creatures; so were the groves, the coverings, and ornaments of Idolls, Iewells worne in their honour, & meates sacrificed unto them, all which *God* commanded to destroy. And on the other part, some things devised by men, and abused to Idolatry, have been imployed in the worship of *God*; *Peter Martyr* tells us out of S. *Austin*, and other ancient writers, *That not onely the Temples of heathen Idols, were converted into the houses of God; But also their Idolatrous revenues dedicated to their playes, to their Vestals, nay to their Devils, were converted to the maintenance of Christian Ministers.* And yet those Idolatrous Temples and revenewes were mens inventions, erected not only without any warrant, but also directly against *Gods* commandement, who had tyed his worship unto *Ierusalem*. And *Calvin* is not so strait laced, but that hee alloweth historicall Images, which are mens Inventions, and have beene notably abused to Idolatry: for sayes he, *Neq; tamen ea superstitione teneor, ut nullas prorsus imagines ferendas censeam*, I am not so superstitious, as to thinke that no Images are to be endured. And immediately after he gives his reason, *Usum in docendo vel admonendo aliquem habent*, They serve to teach and admonish. *Beza* goeth yet further, allowing not only historicall Images, but also symbolicall; not only painting of holy histories,

1 Sam. XV.
Deut. XII. 2, 3.
Esai. XXX. 22.
Gen. XXXV. 4.

Pet. Mart. Epist. ad Hooper.

Instit. lib. 1. cap. 11. sec. 12.

Colloq. Montpelg pag. 419. 421, 424, &c.

but

but also of holy visions, as namely that of *Esay* chap VI. 1, 2. and that of *Daniel* chap. VII. 9. 10, 13. And he thinketh that by the helpe of such Images, the Text it selfe may be illustrated and better understood. And further he holds it not necessary, that the same Altar which hath beene abused unto Popish Idolatry, should be altered; but that it may serve as well as a Table, for the use of the Sacrament. In which judgement, diverse Martyrs in Queene *Maries* dayes concurred, who were content to use the same Surplices and Chalices, which had beene used in the Popish masse. So farre were they from thinking that the abuse of one individuall thing corrupteth the whole kinde, that they thinke not the same *Individuum* to be corrupted, when the abuse thereof is removed. So that it is no certain rule that the inventions of man being abused are to be abolished; But not the creatures and ordinances of *God*. Foxe Pag. 1843.

Secondly, It is a miserable error to account kneeling the invention of man, for all gestures, as other bodily abilities and performances are naturall; And so from *God, In whom we live, move, and have our being*; Albeit the intent and respect, wheron such actions are carried, may be mans devising; yet it was not man that devysed civill gestures, but *God* in nature hath disposed and ordayned our bodies unto them, and hath sanctified them for his owne service, before ever they were employed in any Idolatrous use; But especially kneeling which is required in *Gods* worship in generall, *Come let us worship, and fall downe, and kneele before the Lord our maker*; And hath beene and may be lawfully used in every part of *Gods* worship in particular. And so much our Disputer may learne from one of his owne Authors, who speaking of gestures sayeth, *That Nature stands in stead of a direction, and that they are not to be esteemed humane Inventions, but Gods Ordinances, because they be naturall circumstances of worship.* Psal. XCV. 6. Treat. of Divine worship. p. 30.

But for all this they will say, *Kneeling at the Sacrament was devised by the Papists.* Surely, and if it were so, yet were not that a just exception against our gesture: for, wee borrow many good Lawes from the Pagans. And as some flowers may grow in the wildernesse, so some things may proceed from heretickes, and yet be convenient for the *Church* of God. The *Eunomian* heretickes devised once dipping in Baptisme, to crosse the doctrine of the Trinitie, yet it is now used generally in all *Churches*. Sprinkling of water in baptisme (the auncient Ceremonie being dipping) was not practised in the *Church* till about 1300. yeares after *Christ*, and so devysed by the Papists: yet these men doe use sprinkling and not dipping. *S. Austin* having followed *S. Cyprian* in expounding a place of Scripture, and afterward finding a better exposition in *Tyconius* the *Donatist*, thought it no discredit to revoke his former opinion, and follow that. He also commends others for doing the like. *Patres nostri saluberrimam consuetudinem tenuerunt, ut quicquid legitimum in aliqua hæresi vel schismate integrum reperirent, approbent potius quam negarent.* Our fathers observed a most safe course, that whatsoever they found good in any hæresie or schisme, they did approve it rather then reject it. And why should not we carry our selves so toward the *Church* of Rome? If among the filth of their hæresies there be found any good thing, as it were a graine of good corne in a heape of darnell, that we willingly receive, not as theirs, but as the Iewes did the Arke of *God* from the Philistines. *Peter Martyr* sayes well, *Non mihi persuadeo Papatum impietatem esse tantam, ut quicquid attingit, omnino reddat contaminatum, quo bonis & sanctis usui pio non possit concedi.* Albeit the *Church* of Rome be very foule, yet not like the uncleane bird in the Poet,

——— *Contactu omnia fœdat,*

she defileth not all she layeth her clawe on: for as all evill

Sozom. lib. 6. cap. 26.

Retract. lib. 2. cap. 85.

Epist. ad Hooper.

is

is not in her, so all that is in her, is not evill; And if shee have any thing that is good, they have better right to it who are better, and will use it well, then she who abuses it. Yet is it most certaine that kneeling was not devysed by the Papists, except only at the elevation of the consecrated host, which was decreed by *Honorius*, the third and wherein they especially commit Idolatry with their breaden-god, rather then when they receive the bread into their mouthes; for it is against the rule in the *Church* of Rome, for the people to worship any thing that is not higher then themselves. But what is that to kneeling at the receiving of the Sacrament, which was in use in the *Church* of *God* many hundred yeares before Popery was hatched, as is evident to all those who have read the fathers, there being few of them which doe not mention the receiving of the Sacrament with adoration: And we know that the word adoration both in *Scripture* and in the Ecclesiasticall writers, is cōmonly used for outward worshipping. I shal not need to labour to prove this; for these men with whō I have to doe, esteem kneeling the only gesture of adoration, & upon that ground do reject it, so that if they did receive adoring, they did receive kneeling. And that they did receive the Sacrament with adoration *S. Austin* doth testifie, *Nemo autē carnem illam manducat, nisi prius adoraverit.* To the same purpose *S. Chrysostome, Adora & communica.* And before them both, *Tertullian* tells us that Christians should come unto *God* by *weeping, wailing, fasting,* and *per adgeniculationem ad Aras, by kneeling down before the Altar.* I shall not need to trouble the reader with many quotations to this purpose, if he desire further satisfaction herein, I referre him to that learned discourse of the B^p of *Rochester*, where the practise of the auncient *Church* is cleered by a cloud of witnesses. Let this suffice for the present that *M. Beza*, though he like better of another gesture, then

Aug. in Psal. 98.
Chrys. ad pop. Antioch. Hom. 61.
Lib. de pœnit.

of kneeling, yet can not deny that it was used, and used profitably in old time, at the receiving of the Sacrament: for he sayes *speciem quidem habet pia & Christiana veneratione, ac proinde olim potuit cum fructu usurpari.* And *Erasmus* who knew the practise of the ancient *Church* better then all the disciplinarians who ever lived, tells us, that *In ancient times, the people did not gaze upon the Sacrament, but praised God for their redemption, prostratis humi corporibus, animis in cœlum erectis.*

Epist. 12. pag. 100.

Erasm. de amab. Eccle: concord. enarr. Psal. LXXXIII.

It is true indeed, that in the first Councell of *Nice*, there is a decree for standing at prayer on the *Lords* dayes; But that was an exception from the generall rule of worship, upon a speciall occasion, which did not extend unto all ordinances, as may appeare by the end why it was ordayned, namely to confirme their *Catechumeni* in the faith of *Christs* resurrection. Therefore howsoever they did stand at prayer, during that service, which was called *Missa Catechumenorum*; yet not at the other, which was called *Missa fidelium*, wherein they received the Sacrament, their Novices being dismissed. And surely it is absurd to think, that because they stood at prayer, therefore they stood at the Sacrament; for their standing was used for commemoration of *Christs* resurrection, but the Sacrament is ordayned for the commemoration of his death. Now, as the one requires a gesture to expresse confidence, so the other requires a gesture to expresse humilitie. But if I should graunt, (which is most false) that when they did pray standing, they did receive standing; yet that was only on the *Lords* dayes, and on the feast of Pentecost, & we know that they did frequently assemble and receive the Sacrament on the weeke dayes: Besides before the decree of the Councell of *Nice*, for above 300. yeares, kneeling was in common practise in *Gods* worship, as the Canon it selfe declareth, and as it was used in prayer, so in receiving of the Sacrament.

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If any man shall aske me, When Kneeling began to be used by Communicants, seeing *Christ* did institute the Sacrament in another gesture: I say, that I hold S. *Austins* rule to be most certaine, that *whatsoever the Church hath observed generally in all places, at all times, and was not decreed by any Generall Councell, the same did proceede from the Apostles*: But such is kneeling at the Communion, It hath been used in all places, at all times, and was not decreed by any Generall Councell; and therefore did proceed from the Apostles. As after *Christs* resurrection, his Disciples prayed unto him kneeling, which they used not to do before; so it is more then likely that they received the Sacrament kneeling, the same being a reall prayer & thanksgiving, and the highest part of *Gods* outward worship. If the gesture which *Christ* used with his Disciples, was *Accubitus*, lying; It was certainely occasioned by the conjunction of another meale, which did require an easie repose of the body; But when the other meale was removed, & the Sacrament celebrate apart, there was no more use of that gesture, but the fittest gesture for the Sacrament was that, which is accounted most decent & reverent in *Gods* worship. Now we know that the Apostle forbids the conjunction of other meals with the Sacrament, *Have yee not houses to eate and to drinke in*; And consequently that gesture that was used at civil meales; wherein doubtlesse all Christians generally did yeeld obedience. But as it is a hard thing to overcome an evill custome, so it seemes, that in some places they cõtinued for a while, both the use of their Love-feasts, & of their couches to lye in, during the time of their feast; for which cause the Councell of *Laodicea*, as it forbade Love-feasts in the *Church*, so also *accubitus*, the gesture used at feasts, *Non oportet in locis dominicis, vel in Ecclesijs, eas quæ dicuntur Agapas facere, & in domo comedere, & accubitus sternere.* 1. Cor. XI. 22. Can. 28.

This that I have ſaid is ſufficient to ſatisfie any moderate man, that kneeling at the Sacrament begun in the Apoſtles dayes; But if it did not, and was onely afterwards ordayned by their ſucceſſors; yet can it not be eſteemed a humane invention: for it is a naturall geſture whereunto man is diſpoſed by his creation: And as all geſtures are from *God*, ſo the liberty of geſtures in *Gods* worſhip, is his ordinance, for he appointed that liberty of purpoſe, & not forgetting (as man doth many things in making of Lawes) to make mention of them, inſomuch that no particular geſture in any Sacrament, under the Law, or under the Goſpell, nor in any other ordinance, was made neceſſary unto us by *God*, either by præcept, or by example: But the accommodation of the geſture to ſeverall parts of *Gods* worſhip, left altogether to the liberty of the *Church*. And the *Church* hath thought Kneeling the moſt decent and comely geſture to be uſed in the Sacrament, wherein her determination is not to be eſteemed a meere humane conſtitution: for if an Eccleſiaſticall Canon be made (as this is) of a thing indifferent, in a lawfull manner, to a lawfull end, by lawfull authority, according to the generall rules of Scripture; The ſame is approved in the ſight of *God*, as not meerely humane, but in ſome ſort divine, as is confeſſed by M. *Calvin* in theſe words; *Colligere* Calv. in 1. ad Cor. XIV. ult. *promptum eſt has poſteriores* (*eccleſiaſticas*) *non eſſe habendas pro humanis traditionibus, quandoquidem fundatæ ſint in hoc generali mandato, & liquidem approbationem habent quaſi ex ore Chriſti.* And in another place, he gives an example of Kneeling in *Gods* ſolemne worſhip, and moves the Queſtion, *Quæritur ſitne humana* Calv. Inſt. lib. IV. cap. 10. Sect. 30. *traditio*, whereunto he anſwers, *Dico ſic eſſe humanam ut ſimul ſit divina. Dei eſt quæcunque pars eſt decoris illius, cujus cura & obſervatio nobis per Apoſtolum commendatur.* And to the ſame purpoſe we have the judgment of *Zanchie* Zanch. in compend. loc. 16. of *Beza*, and indeed of all judicious Divines. Hath not Beza, Epiſt. 24.

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the Disputer then a face of brasse, or (as the *Scripture* speaketh) *a whoores forehead*, who calls Kneeling, *a needlesse humane Ceremonie*?

I have now proved both that all humane inventions, which have been abused, are not therefore to be abolished; (which I shall have occasion to manifest further hereafter) And also that Kneeling at the Sacrament is no humane invention: In the third place, I will make it appeare, that our Kneeling was never abused to Idolatry: for, as it was not devised by Papists, so we received it not from them. To let passe the *Church* of *Scotland*, where that gesture was intermitted for the space of above forty yeares, till all memory of former superstition was past: Even in the *Church* of *England*, the gesture of Kneeling was not continued; for, in the beginning of King *Edwards* reigne, there was an intermission for a space, when all gestures were free: But the *Church* afterwards perceiving the inconvenience thereof, thought fit to reduce all her Children to an Uniformity in *Gods* worship, by ordaining one gesture to be used in that Ordinance: And she made choyce of Kneeling, not out of a desire of conformity with Papists, or out of an honourable respect to their worship; But having a liberty of gestures allowed her in *Gods* word, she did judge Kneeling of all others, to be most fit, decent, and comely. But say that we had received that gesture from the Papists, (as we did Ordination, Baptisme, and many other good things) yet it cannot be imagined, how they could abuse that, which was never in their power to use: for the gesture which we use is our owne, the Papists never had the command of it. And, *Unto the pure* (sayth the Apostle) *all things are pure*. Surely there cannot be a more senseleſſe dottage, then to think, that the Papists by their Idolatrous kneeling, have infected ours, when their gesture and ours is not the same. *Heraclitus* sayd, that it is impossible for any man *eundem fluvium*

Tit. 1. 15.

Apud Plutarch.

fluvium bis intrare: I may say as truely, that it is impossible for any man, *eandem actionem bis peragere*; for though the man be the same, the knee the same, the end the same, yet the Action repeated is not the same: for to make an action (such as kneeling is) the same, all these things must concurre, *Idem agens, Idem agendi modus, finis, tempus, locus*, All which are impossible to concurre any oftner then once: So that it is certaine that our kneeling at the Sacrament, is not individually and Numerically the same, with that which is used by the Papists. I will now proceed further, and shew that it is not so much as of the same kind with theirs, being distinguished from it by two or three substantiall differences. The first is taken from the Agents, their kneeling is the gesture of Papists, ours of Catholickes: Now if Papists and Protestants be two diverse kinds of worshippers; (which I thinke the brethren will acknowledge) then their actions of worship, must be as different in kind, as be their Agents. The second difference betweene their kneeling and ours, is taken from their different ends and objects, (which makes them yet more distant) for *Actiones distinguuntur finibus*, gestures and actions are principally distinguished by their objects and ends: They in kneeling at the Sacrament, worship their breaden-god; Wee detest that abominable bread-worship, and worship only the great *God* of heaven and earth, in his owne Ordinance, & his Son *Iesus Christ* who sitteth at the right hand of the Father in heavenly places. From these two differences there arises a third, that their kneeling is formally evill; Ours good and commendable: so that if any man for the abuses of their kneeling, shall condemne ours, it is all one injustice, as if ye should condemne an innocent man for the crime of a malefactor; and so he falleth directly under the curse of the Prophet, *Woe be unto them that call good evill:* And of the wise-man, *He that Iustifieth the wicked,*

Esay. 5. 20. Proverb. XVII. 15.

and

and he that condemneth the lust, they are both abomination unto the Lord: for as *S. Austin* sayes, *Peccat, qui damnat quasi peccata, quæ nulla sunt.* And those men condemne our kneeling for sinne, which is none, but an expression of many vertuous affections. And for this I am sure they have no warrant; for whensoever *God* commands his people to destroy monuments of Idolatry, the commandement is to be understood of the same *Individua*, which have beene abused, not that the whole *Species* for their sake is to be destroyed. They are commanded to cut downe the groves of Idols; yet they did not cut downe all groves, for then they should not have left one tree growing: They are also commanded to overthrow the Altars of Idols; yet the *Israelites* did not thinke themselves bound by that commandement, to overthrow the *Reubenites* Altar, though it were erected without any warrant, and in shew had some repugnancie with *Gods* commandement: for as you may read *Iosh.* XXII. When the Tribe of *Reuben*, *Gad*, and the halfe tribe of *Manasses*, erected an Altar, upon the passages of *Iordan*, the other Tribes were so offended that they were about to destroy both it and them, imagining that it had beene for sacrifice; but when they were truely informed, that it was only for a memoriall, that they had a part in the *God* of *Israel*, they were well pleased, they blessed *God*, and *Phineas* said, *This day we perceive the Lord is among us, because you have not done this trespasse.* ver. 31. I wish that our brethren who are offended at our kneeling, and other Ceremonies, upon an erroneous conceipt of Popery and superstition, were as apt to be informed of the trueth; and then perceiving the innocency of our *Church*, which hath beene so often manifested, and that she observeth these things onely to retaine a Communion with the Ancient Catholicke *Church*, that it may appeare that she hath a part in that *God* whom they worshipped. They would not persist to

Lib. III. cap. 15. de lib. arb.

Deut. VII. 5.

accuse her, but with *Phineas* blesse *God* that she hath not done that trespasse. And yet we have a better warrant for kneeling at the Communion, and a more necessary use of it, then the *Reubenites* had for their Altar; It being a naturall gesture which *God* hath sanctified for his worship, and which these men themselves use in other ordidances. And here I would be beholding unto the brethren, if they would shew me a true reason, why it should be lawfull for them to kneele in prayer, and not at the Communion, which is a reall prayer and thanksgiving; When that gesture hath beene Idolatrously abused by the Papists oftener in prayer then in receiving of the Sacrament, a thousand times for one. Can the Popish abuse of kneeling, make it uncleane to us in one Ordinance, and not also in another, where it hath beene more defiled? Let them wynd themselves out of this if they can.

I thought I had sufficiently taken away the first exception, *That kneeling at the Sacrament hath beene abused to Idolatry*, by shewing that all things so abused are not to be abolished, albeit the inventions of man; That kneeling is no invention of man, And that our kneeling neither was nor is abused to Idolatry: But perusing the Libell againe, I find some Scripture alleadged by the Disputer to prove his assertion, with as much fidelity, as the devill did alleadge Scripture in the Gospell. Yet I will stay to examine it. The place is *Deuter.* XII. 4. *Yee shall not doe so unto the Lord your God*, and *ver.* 30. 31. From whence he labours to inferre that it is unlawfull to kneele at the Communion, because in so doing, *Wee serve our God without warrant, as Idolaters serve their God contrary to that Commandement*. Where this clause (*without warrant*) is inserted by him, only to make way for an escape: But he will find his passage stop't, if he will be pleased but to observe what he may learne, from what I have already said, especially in my Sermon, namely, that

ly, that in the word of *God*, without relation to any Ecclesiasticall constitution, there is as much warrant for kneeling at the Sacrament, as for sitting, standing, or any other gesture, and more for kneeling then for either of them, the same being more sutable unto worshippers: And that now the *Church*, (according to that liberty which *God* hath allowed her to determine such circumstances) having ordayned that gesture, we have not only a warrant, but also a necessity laid upon us to observe it; forasmuch as it is necessary to obey authority, necessary to maintaine the Peace of the *Church*, necessary to preserve the liberty of our ministeries, necessary to receive the holy Sacrament: And as the case stands, unlesse wee kneele, we disobey authority, disturbe the *Churches* peace, lose the liberty of our ministery, and the comfort of the Sacrament. Let us see then whether kneeling at the Sacrament, come within the compasse of that prohibition, *ye shall not doe so unto the Lord your God*, namely as the nations did. And certainely that precept concernes not kneeling: for the nations bowed unto their gods, yet must we bow unto the Lord our *God*; for that *Negative* in the second Commandement, *Thou shalt not bow downe to them nor worship them*, includes an affirmative, *Thou shalt bow downe unto the Lord thy God, and worship him*: Besides, if we must not use any of these gestures, which Idolaters have used in their Idol-worship, then we must not worship *God* at all; for if you take away all gestures, you must take away all the outward worship of *God*, forasmuch as it is not possible for us to worship *God*, but in some position of body: And take away one gesture upon that ground, that it hath beene used in Idol-worship; Then take away all: for all gestures have been abused by Idolaters in their Idol-worship, and are common to them and us, in our service of the true *God*; They kneele, so doe we; They stand, so doe we; They sit, so doe we.

And because the Disputer sayes, *A man cannot commit Idolatry sitting*; I shall desire him to consider what the Apostle speaketh of *sitting at Table in the Idols temple*, and what he may reade in prophane writers, how that sitting was commonly used at the sacrifices of *Hercules*. But it is not heathenish Idolatry that offends these men, but Popish, & that not so much in any other Ordinance, as in this of the Sacrament. Let them therefore know that all maine gestures, have been applyed by the Papists unto their Sacrament of the Altar, standing, sitting, kneeling; The Priest stands, the Pope sitts, the people kneele. Now, shall it be unlawfull for us to use the gesture of the people, and not also unlawfull to use the gesture of the Pope? So that if that Commandement forbid one gesture used by Idolaters, to be used in the service of *God*, it forbids all, and makes more strongly against them, then against us.

I. Cor. XI. 10.

Macrob. Saturn. lib. III. c. 16.

But indeed, neither that commandement, nor any other in the Word of *God*, can bee extended unto gestures, or any other actions which are lawfull in themselves, as shall easily appeare, if we take a view of the places. *Deut.* XII. 2. 3. 4. 5. *Yee shall utterly destroy all the places, wherein the nations which yee shall possesse, served their gods upon the high mountaines, and upon the hills, and under every greene tree. And you shall overthrow their Altars, and breake their pillars, and burne their groves with fire, and you shall hew downe the graven Images of their gods, and destroy the names of them out of that place. Ye shall not doe so unto the Lord your God. But unto the place which the Lord your God shall choose out of all your tribes, to put his name there, even unto his habitation shall yee seeke, and thither thou shalt come.* And againe ver. 30. 31. *Take heed to thy selfe that thou be not snared by following them, after that they be destroyed before thee, & that thou enquire not after their gods, saying; how did these nations serve their*

their gods? even so will I doe likewise. Thou shalt not doe so unto the Lord thy God: for every abomination to the Lord which he hateth, have they done unto their gods; for even their sonnes and their daughters they have burnt in the fire to their gods. In which places foure things used by the Idolatrous nations, are forbidden and made unlawfull unto Gods people. I. Their Idols and Images of their gods, which must be destroyed, *you shall hew downe the graven Images of their gods, and destroy the names of them out of that place*: But what is this to our gesture of Kneeling at the Communion? Will any man reason from the abolishment of a substantiall Idoll-object of worship, to naturall gestures, which have ever been, and ever will be common to the worship of damnable Idols, with that of the true God? II. He forbids the heathenish & idolatrous manner of worship, such actions and performances as were only applyed to false worship, & are in themselves simply evill, and so cannot be used to God. And hereunto onely the latter place which is alleadged hath relation, as is evident in the Text, *enquire not after their gods, saying; How did these nations serve their gods? even so will I doe likewise. Thou shalt not doe so unto the Lord thy God: for every abomination to the Lord which he hateth, have they done unto their gods; for even their sonnes and their daughters they have burnt in the fire to their gods.* Now, will any man say, that these actions have any Analogie with our kneeling unto God in any of his Ordinances, which was used in the worship of the true God, before ever it was given unto any Idol? III. The places of Idol-worship must be abolished, for which there was a speciall reason unto the Iewes, which doth not concerne us, *God* having made choice of mount Sion, to place his Name there. And thereunto especially the first place hath respect, *you shall burne their groves with fire,* —— *yee shall not doe so unto the Lord your*

God, that is, you ſhall not ſerve him in Groves, or upon high mountaines, *But unto the place which the Lord your God ſhall chooſe out of all your tribes, to put his Name there, even unto his habitation ſhall ye ſeeke, and thither thou ſhalt come.* I hope no man from thence can inferre the aboliſhing of a naturall geſture, alwayes uſed in *Gods* worſhip. Laſtly, he commaunds them to deſtroy the inſtruments and appurtenances of Idolatrous worſhip, *you ſhall overthrow their Altars, and breake their Pillars*, of which ſort alſo are the ornaments of the Idols, expreſſely condemned *Eſay* XXX. 22. *Yee ſhall defile alſo the covering of thy graven Images of ſilver, and the ornament of thy molten Images of Gold. Thou ſhalt caſt them away as a menſtruous cloth, Thou ſhalt ſay unto it, Get thee hence.* From whence no man can prove the unlawfulneſſe of our geſture at the Communion, more then he can of the Sacrament it ſelfe. For I. Theſe inſtruments and ornaments were artificiall things; Our geſture is naturall, & ſo *Gods* creature, or an ability whereunto man is diſpoſed by creation; It is *Gods* Ordinance which he hath ſanctified for his owne worſhip, as may appeare both by precept and preſident in Scripture: And therefore according to their owne divinity, cannot be aboliſhed, albeit it hath been abuſed by Idolaters. II. Theſe inſtruments and ornaments were the ſame Individualls which were abuſed: ſo is not our kneeling at the Sacrament, the ſame with the kneeling of either *Pagan* or *Papiſt*, as I have formerly proved. III. Theſe inſtruments & ornaments did not firſt belong unto the ſervice of the true *God*, & were from thence applyed unto the ſervice of an Idoll. But were deviſed & invented for the Idol-worſhip; But all geſtures, & eſpecially kneeling, did from the beginning belong unto the ſervice of the true *God*, and were from thence transferred from *Gods* worſhip to Idolatry, by plaine theft, & unjuſt alienation of his title and intereſt. Now, can there be an Act more

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juſt, then to give unto *God* that which is *Gods*, reſtoring the geſture of kneeling unto the true uſe, which Idolaters had ſacrilegiouſly uſurped. *Nebuchadnezzar* defiled the veſſels of the Temple, & put them in the houſe of his god; yet the ſame being reſtored by *Cyrus*, were (notwithſtanding of the abuſe) imployed in *Gods* ſervice as before: In like manner, why ſhould not kneeling which at firſt belonged to the ſervice of *God*, though it hath been abuſed at the Maſſe, be thought fit to be uſed at the Sacrament. Finally, thoſe inſtruments & ornaments had no other uſe but for the honour of the Idoll: But our geſture of kneeling, as it is not uſed in honour of the Popiſh Maſſe, ſo it hath a needfull uſe in *Gods* worſhip, & in this very ordinance, as after I ſhall declare. By this time (I hope) any man who hath the leaſt ſparke of underſtanding, may perceive to how little purpoſe the Diſputer did alleadge that place of *Deuteronomie*: But I will goe further, & direct him unto all thoſe places in Scripture which condemne either monuments of Idolatry, or communion with Idolaters, ſuch as are *Gen.* 35. 4. *Exod* 23. 13. 24. 32. chap. 34. 12. *Levit.* 18. 3. chap. 19. 19. 27. *Numb.* 33. 52. *Deuter.* 7. 2. 3. 5. chap. 9. 21. chap. 14. 1. *Joſh.* 23. 7. 2. *Kings* 23. 4. 6. &c. 1. *Chron.* 14. 12. 2. *Chron.* 33. 15. 2. *Cor.* 6. 16. 17. *Revel.* 2. 14. Let him now examine all theſe places, and he ſhall find that all which is condemned, is either one of theſe foure things, which before I mentioned in that place of *Deuteronomie*; or elſe meates ſacrificed unto Idols; (which yet are allowed our of the caſe of ſcandal, 1. *Cor.* 10. 27.) or communion with Idolaters in their falſe worſhip: Or making of covenants & leagues of familiarity, eſpecially marriages with them: Or finally, civill uncleanneſſe, as making of baldneſſe upon their heads, marring the corners of their beards, uſing mixtures of cattell of diverſe kindes, and of linnen and woollen in the ſame garment, which did belong unto the

Ezra I. 7.

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the Ceremoniall Law, whereby *Gods* people were severed from other nations, in many outward observances; But in all these places, or in any other place of Scripture there is nothing forbidden, which can by the least Analogie be applyed unto our kneeling at the Sacrament, or unto any other gesture which we use in any of *Gods* Ordinances. In a word as the Suune, Moone, and Starres, which have beene notoriously abused to Idolatry, can not be destroyed, partly because they are out of our power, and partly because they are of durable necessity: Even so for the same reasons, gestures which have been abused, cannot be abolished, because such gestures as have been already abused by others, are out of our reach; and all gestures are of durable necessity to mankind for ever.

Now have I made it as cleere as the Sunne, that our kneeling at the Sacrament, is not to bee reckoned amongst those things which have been abused to Idolatry, and therefore is not to be abolished: But because they use this Argument against other Ceremonies of our *Church*, I will looke more neerely into the true meaning and intent of that Law, which *God* gave unto his people, for destroying the complements of Idolatrous worship, that thereby all men may judge how farre we are bound by that Commandement, to abolish things which have beene Idolatrously abused. And I find it most evident, that the strictnesse of that Law in respect of many things which were to be destroyed, concerned the Iewes only, as may appeare by these considerations following. 1. God directs only his people what they should doe in the land of *Canaan*, as may bee seene *Deuter.* VII. 1. *When the Lord thy God shall bring thee into the land whether thou goest to possesse it &c.* The like is *Deuter.* XII. 1. 2. 3. It was in the land of *Canaan* they were to doe thus and thus, even to destroy every thing that was defiled: But *God* gave them full liberty of taking

king all the spoyle of vanquished forrainers, as *Deuter.* XX. 14. Instructing his people how to behave themselves, when they made warre against any City, he sayth, *All that is in the city, even all the spoile thereof, shalt thou take unto thy selfe, And shalt eate the spoile of thine enemies:* so before that, hee gave them the spoile of *Midian*, *Numb.* XXXI. 22. And it is sayd that *They brought a present unto the Lord, of Iewels of gold, braceletts, chaines, rings, eare-rings*, which the *Midianites* did weare in honour of their gods: And this same was put *In the Tabernacle of the Congregation.* II. They were commanded to destroy not only the Instruments of Idolatry, but also the Idolaters themselves, *Thou shalt smite them, thou shalt utterly destroy them:* yet this is no warrant for us, to slay either Papist or *Pagan*, *Ieshuah* by vertue of that Commandement, slew one and thirty kings, and *Achab* was condemned for sparing *Benhadad*, yet were it not only lawfull, but also commendable in us, to spare the life of a Popish or Pagan prince, taken captive in warre. III. They were commanded to destroy the places of Idolworship, as their groves, Altars, and high places, for which there was a speciall reason unto the Iewes; God having then tyed his worship unto the temple of *Ierusalem*: But the Christians in the Primitive *Church*, thought not themselves bound by that Commandement, to destroy the Idol temples of the *Pagans*, but converted them unto the worship of God; The time being come whereof our Saviour spoke unto the woman of *Samaria, when neither on mount Gericin, nor at Ierusalem, but every where, the true worshippers should worship God.* And all the reformed *Churches* in Christendome, (*Scotland* excepted) did imitate their example, in using without scruple, those *Churches* which were polluted with Popish Idols. And so *M. Calvin* sayes, *Neq; nobis hodie religio est, templa retinere quæ pollutæ fuerunt Idolis, & accommodare in usum meliorem.* I wish that

Numb. XXXI. 50. 54.

Deut. VII. 2.

Deut. XII. 2.

Ioh. IV. 21.

Calv. expos. in Exod.

the Lords of the *Congregation*, (or rather *dissipation*) in *Scotland*, had beene of that temper; when being led by the principalls of these fiery Divines, in a sacrilegious fury, they pulled downe so many goodly Churches: A fact so abominable, that it made their reformation stinke in the eyes of the whole world. IV. That Commandement was not so generall, but it did admit a dispensation; for sometimes they were allowed to imploy some of those execrable things, both to their owne private use, and to the service of *God*. The Lord gave unto them the spoyle of *Ai*, and the cattell thereof for a prey: All the mettalls of *Iericho* were reserved for the use of the Tabernacle, notwithstanding their abuse in that idolatrous Citty, wherein it is more then probable; that no little part of them was molten into Idols. And so before that, the censers of *Korah* were made plates for the covering of the Altar. *Gideon* did sacrifice unto the Lord an Oxe that was dedicated unto *Baal*, and burne it with the wood that grew in the grove of *Baal*.

Iosh. 8. 2.
Iosh. 6. 19.
Numb. 16. 39.
Iudg. 6. 26.

By all which it is manifest, that wee are not bound to the letter of that Law, but onely unto the æquity of it, and that we may learne how farre that extends, I would first before I interpose my owne judgment, recommend unto the brethren, that Epistle which S. *Austin* wrote unto *Publicola*, (if it could stand with the course of their studies to read any of the ancients) where he doth of set purpose handle this question: The summe of whose determination, I will digest into these propositions following. I. That we may make use of things abused to Idolatry, as we doe of the fruites of the earth, whence some part hath beene taken for a sacrifice unto devils; And as we use these fountaines, whence water hath been drawen for the use of their sacrifices; (I will adde, that it is lawfull to baptize a child with the water of that fountaine which hath been consecrated unto Idols) And as we breathe into that aire which hath re-

Aug. epist. 154.

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ceived the ſmoake of their ſacrifices. *Utimur mundi reliquis fructibus unde illa ſublata ſunt (ad ſacrificia Dæmoniorum ;) ſicut fontibus utimur, de quibus haurire æquum ad uſum ſacrificiorum certiſſime ſcimus. Neq; ſpiritum deducere de aëre dubitamus in quem ſcimus ire fumum ex aris ouilibus & incenſis dæmoniorum.* And after he adds, that the fruites which grow in any ground, are his who created it, becauſe the earth is the Lords and the fulneſſe thereof; And every creature of *God* is good. *Olus vel quilibet fructus in quolibet agro natus, ejus eſt qui eum creavit, quia Domini eſt terra & plenitudo ejus. Et omnis creatura Dei bona eſt.* And againe, If we may not eate of theſe things which grow in the garden of an Idols temple, then the Apoſtles ought not to have eate any meate, while they were in *Athens*, becauſe the whole city was dedicated unto *Minerva*. *Si putaverimus non eſcendum olere quod naſcitur in horto templi Idoli, conſequens ſit ut exiſtimemus non debuiſſe Apoſtolos apud Athenas cibum ſumere, quia civitas erat Minervæ ejuſq; numini conſecrata.* He further tells us, that ſometimes they did ſacrifice unto the waters it ſelfe; (And yet for all that wee may uſe it) for we refuſe not the light of the ſunne, becauſe Idolaters did ſacrifice unto it. *Aliquando autem ſic mittuntur ſacrificia in aquas, ut ipſis aquis ſacrificetur, non ideo utiq; filix hujus lucis non utimur, quia & ſacrilegi ubi poſſunt ſacrificare non ceſſant.* II. That we muſt not uſe any of thoſe things ſo abuſed, unto the honour of ſtrange gods, or by our uſing of them animate others for to honour them. *Unde apparet illud eſſe prohibitum, ne in honorem alienarum Deorum aliquâ re utamur, quam eos qui noſtrum animum ignorant ad hæc honoranda ædificemus.* III. That temples, Idols, groves, and ſuch like may be deſtroyed by them who have authority; *Cum templa, Idola, lucri, & ſi quid hujuſmodi data poteſtate everterentur.* And in this point he is more large in another place, where ſpeaking of the fact of *Ezekias*, he ſayes that he

destroyed the brazen Serpent by his publicke authority, and not by any private phantasie: he did *Religiosâ potestate Deo servire.* And *Calvin* upon the second Commandement, expounding that place *Deuter.* XII. 2. 3. Which we had now in hand, commends the judgement of *S. Austin*, who sayeth, that this Commandement was not given unto private men, but unto the publicke Magistrate. And to the same purpose, *Wolphius* handling this question of purpose, sayeth, *Privatis hominibus ut hæc agant, pius ac sapiens author est nemo*, That no good nor wise man, will allow private men to destroy the monuments of Idolatry. IV. That being so destroyed we ought not to reserve any thing of them to our private use: *Ideo tamen in usus nostros privatos duntaxat & proprios non debemus inde aliquid usurpare, ut appareat nos pietate ista destruere, non avaritiâ.* V. That yet they may be applyed unto publicke use, yea, and not only to common uses, but also to religious uses, even to the honour of *God*, as he proveth by two Instances, the mettalls of *Iericho* laid up in *Gods* treasury, and the grove of *Baal* cut downe for *Gods* sacrifice. *Hoc Deus intelligitur docuisse illis testimonijs quæ ipse proposuisti, cum de luco alienarum Deorum jussit ligna ad Holocaustum adhiberi, & de Iericho ut omne aurum argentum, & æramentum inferretur in thesaurum Domini.* VI. That the reducing of such abused creatures unto a better use, is all one (in effect) with the reducing of a wicked man unto a better life. *Cum vero in usus communes, non proprios ac privatos, vel in honorem Dei convertuntur, hoc de illis fit, quod de ipsis hominibus, cum ex sacrilegis & impijs in veram religionem mutantur.*

Aug. De Civit. Dei. lib. X. cap. 8.

Calv. in Exod. pag. 286.

Jo. Wolph in lib. II. Reg. cap. 18.

Calv. lib. V. Inst. cap. 10. Sect. 30.

Mr *Calvin* is of the same judgment: for, speaking of abolishing things established by reason of their abuse, he sayes, *fateor equidem non temerè nec subinde, nec levibus de causis ad innovationem esse deveniendum.* In changing of such things we must use great deliberation, as namely, 1. We are to consider whether the things abused,

sed, the abuse taken away, have any profitable use In *Gods* service; if they have none, then like salt that hath lost his savour, they are to be cast into the dung hill. This is the true cause why the brazen serpent was destroyed, for many hundred yeares before *Ezekiahs* dayes it had no use at all; And on the other part the censers of *Korah*, and the mattalls of *Jericho* were retayned, because they were usefull in *Gods* service. II. We are to consider whether the evill in these things which have been abused, be separable from the thing it selfe, or no: If it be inseparable, then we are to cast it away as a menstruous cloth: but if the thing it selfe be curable, and the abuse may be taken away, then is that a good rule which the Orator gives us, *Non minus probandum esse medicinam quæ sanat vitiosas partes, quam quæ exsecat.* That these rules should direct us in abolishing or retayning things abused to Idolatry, may appeare by the reasons why *God* gave commandement unto his people for abolishing of Idols & all their compliments, which as we may gather out of the Text, are three. The first was, to the end no honour might remaine unto Idols by the remembrance of them *Deut.* XII. 3. *Abolish their names out of that place.* So that the appurtenances of idolatrous worship may be retayned, so that no honour at all bee imparted or conveyed unto the Idol thereby. As for example, If a stranger after *Jacobs* time comming unto that place, should have found the rare rings which he hid in the ground, doubtlesse he might lawfully possesse the same, being either ignorant of their former use, or a despiser of the Idol whereto they served. A second reason why *God* commanded his people to destroy these things, was, lest they should be a snare unto them, and they fall in love with them, as *Rachel* did with her fathers Idols, and so they be entised unto Idolatry. *Deut.* VII. 25. *The graven Images of their gods shall ye burne with fire* ——— *lest thou bee snared therewith.*

Esay XXX. 22.

Cic. lib. II. Epist ad Attic. ep. 1.

Thirdly, to restraine mens greedie and covetous desires in converting them to their private uses, as in the place above cited, *Covet not the silver and gold that is on them, nor take them unto thee.* S. *Austin* having alleadged this Text, gives us this commentary, *Satis apparet aut ipsos privatos usus in talibus esse prohibitos, aut ne sic inde aliquid inferatur in dominum ut honoretur.* It is either the honouring of these things, or the applying of them to our owne private use, which is forbidden. I wish that the *Edomites* of my Country had remembred this, when they pulled downe the Churches, sent the Organs, Copes, Bells, Leads, into *Fraunce* to be sold; and built houses unto themselves with the stones and timber of the *Churches*: But since, *The stone hath cryed out of the wall, and the beame out of the timber hath answered it.*

Aug. Epist. ad Public. 154.

Habak. 2. 11.

Now let us apply these rules unto kneeling at the Sacrament, & the rest of the Ceremonies of our *Church*, and wee shall find that they have a good and profitable use in *Gods* service, as I have sufficiently proved in my Sermon: And that the Popish abuse is not only separable, but altogether separated from them: They are not used to the honour of any Idolatrous worship, but to the honour of the true *God*: They neither are nor can be snares to any; for a snare is that which is made of purpose to catch something: And *God* condemnes only those things which are snares by their institution & nature; for the best thing in the world may become a snare through the corruption of man. And finally, Our Ceremonies doe not expresse a covetous desire, but a bountifull affection unto *Gods* service; for some of them are very costly unto us: But these men reject every thing which is glorious and magnificent in *Gods* service, out of a penurious and covetous affection, esteeming any thing too much to bee bestowed upon *God*. And now having answered all the Objections, which either have or can be brought against Kneeling at the Sacrament

crament, from the Popish abuse thereof: I will conclude all in this Syllogisme:

That which is no humane Invention, which never was abused to Idolatry, and hath a profitable use in the service of *God*; ought not to be abolished:

But our kneeling at the Sacrament is no humane Invention, was never abused to Idolatry, and hath a profitable use in *Gods* service.

Therefore it ought not to be abolished.

I will also invert the Disputers Argument upon himselfe after this manner,

That which is devised by man, and is abused to Idolatry, ought to be abolished:

But sitting at the Sacrament is devised by man, yea by the man of sin, and is by him notoriously abused to Idolatry:

Therefore it ought to be abolished.

And againe, That which was devised by man, hath been abused unto Idolatry, and hath no profitable use in Gods service, but is an hinderance thereunto; ought to be abolished:

But all Impropriations were devised by man, yea by the man of sinne, have no use in Gods service, but are a notable hinderance thereunto:

Therefore they ought to be abolished.

Our brethren might doe well to make use of their Argument against Impropriations, which they might doe more truely then they can against kneeling at the Sacrament, or any other of our Ceremonies: but they are so farre from it, that they incourage both their Patrons and people, to devoure all manner of holy things, whereby they may be more able to be beneficiall unto them: Even as the Fryers in this Countrey, perswade the people, that they may with a safe conscience defraud both

both the Minister, and the secular Priest of their tythes, so that they make a Compensation unto the fathers.

I have insisted so long in the last point, that I must be very briefe in the rest, that I may answer the importunity of the Presse: and the rather because I am sure, that the grounds which I have laid already, partly in my Sermon, and partly in this discourse, are sufficient, if they be duely considered, to cut off all the objections, which either have beene, or can be made against kneeling at the Sacrament, or any Ceremony of our *Church*.

The second exception is, that in kneeling at the Sacrament, *there is danger of Idolatry*, or that it may be an occasion of Idolatry, insomuch, *That a Papist newly converted, not having his understanding cleered from his old error, hath opportunity left him to commit Idolatry as he did before.* Here first I will recommend unto the Disputer a necessary distinction used in the schoole: *Quando periculum* (sayeth *Aquinas*) *nascitur ex ipso facto, tum factum illud non est expediens: sed si periculum immineat à nostro defectu, non desinit propter hoc esse expediens: alioqui oporteret cessare ab omnibus bonis quæ etiam (per accidens ex aliquo eventu) possunt esse periculosa.* Or to make it more plaine, A thing is dangerous, and so an occasion of evill, either *ex Natura sua*, of its owne nature; Or only by accident, *ex defectu nostro*, by our corruption, the same being abused by us, who can easily abuse the best of all *Gods* creatures and Ordinances, and make them occasions & provocations to evill. It is only the former occasions which are unlawful, and to be avoyded: And so whensoever the Scripture condemnes occasions of evill, it speakes only of such things as are evill in themselves, if they were no occasions; as chambering, wantonnesse, gazing upon strange beautie, Idlenesse, the haunting of evill company. But as for the other which are only occasions of evill, and so dangerous by accident, by reason of our corruption, if we should avoyd & abandon them;

Aquin. 2ª 2æ. q. 88. Art. 4. ad 2um.

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we could not freely use the best and most holy actions; which yet are not to be intermitted for such phantasticall feares, as *S. Austin* hath observed, *Absit ut ea quæ propter bonum ac licitum facimus aut habemus, si quid per hæc præter nostram voluntatem cuiquam vitij acciderit nobis imputetur. Alioquin nec ferramenta domestica & agrestia sunt habenda ne quis eis vel se vel alterum interimat. Nec arbor aut restis, ne quis se inde suspendat. Nec fenestra facienda est, ne per hanc se quisq; præcipitet.* —— *Quid enim est in usu hominum bono ac licito, unde non possit etiam pernicies irregari? Ep.* 154. There is nothing in this world which sinfull man cannot make an occasion of evill. for after this manner, the hope of Heaven may be, and hath been occasion of Idolatry. The Law is an occasion of all manner of concupiscence; The Gospell a stumbling blocke, and *Christ* himselfe a *Reeke of offence*. The *Israelites* by the long use of *Manna*, were not only put in mind of the flesh-potts of *Egipt*, but also provoked to lust after them: Shall we therefore condemne *Manna*, and not rather them? They had seen the Oxe worshipped for the greatest god of *Egipt*, under the name of *Apis*, and they themselves had worshipped the image of an oxe: But yet, because the image of an oxe was not naturally or necessarily an occasion of Idolatry, but only casually & accidentally: Therefore *Solomon* did not think himselfe bound by such an acidentall danger, but that he might lawfully set the images of twelve oxen in the very Temple. Now to apply, kneeling being in it selfe a holy gesture, is not dangerous in its owne nature; but accidentally through the corruption of man, who abuses the best actions in the world: It is no otherwise an occasion of evill, then is the Law, the Gospell, the Sacraments, *Christ* himselfe, the *Israelites Manna*, or the Images of the oxen placed in the Temple: yea there was no such necessity of the oxen, as there is of kneeling in *Gods* worship, the same being a naturall gesture which be-

Rom. 7. 8.

Ælian. lib. 10. de animal. c. 28. Ps. 106. 20.

2. Kings 7 25.

longed first to *Gods* service, before it was applyed to any idolatrous worship: Besides it was never the object of worship, as was the Image of an oxe, but the gesture which always was, and ever will be common to true worshippers and false. Next, if our kneeling at the Sacrament, be an occasion of Idolatry; Then so is their sitting bare, which they use not to doe in the exercise of the Word: And why may not the people, perceiving them to give more reverence to the Sacrament, then to the Word, take occasion from thence to worship it, as well as from our kneeling: for uncovering of the head is an expression of worship, as well as kneeling, and (as I proved before) A man may commit Idolatry sitting. Againe, the error of the minde is the true occasion of Idolatry, and not kneeling; If in time of our publick prayer, some superstitious persons kneele, with secret reference to Saints departed (as they may doe) will any man affirme that their kneeling is the occasion of their Idolatry, and not rather their minds, which being leavened with superstition, makes them use that gesture accordingly? So, it is not the Papists kneeling, but their erroneous doctrine that is the occasion of their Idolatry: first, the false doctrine of the Sacrament corrupted their minds, and their minds becoming Idolatrous, made their kneeling such. Now the doctrine of our *Church* concerning the Sacrament is sound, and doth sufficiently acquit us from giving any occasion of Idolatry; and doctrine is it which in all Religions determines the end and use of all gestures. But here the Disputer tells us, *It is better to close a pit wherein people may fall, then (leaving it open) to set one to bid people goe about it. O acumen Aristotelicum!* he should first have proved that kneeling is a pit, I have shewed that it is not, but surely his heart is a deepe pit of error and deceipt: It is no blocke to stumble at; but the blocke is in his head, which makes him *feare where no feare is.*

Pl. 145.

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This is *superstitiosa timiditas*, as S. *Austin* truely censures it: It is indeed to feare superstition, with a superstitious feare: Finally, sitting at the Sacrament is as much occasion of unreverence, and prophaneneſſe, as kneeling is of Idolatry: And albeit I have ſo charitable an opinion of the brethren, that I think they uſe not ſitting of purpoſe to expoſe the Sacrament to contempt; yet if any from thence take occaſion to prophane it, putting no difference between that ſupper, and a common ſupper; They cannot be excuſed, becauſe they did appoint that geſture without any lawfull calling, contrary to the commandement of their Superiours, and the cuſtome of the *Church*: But if any man ſhould ſuperſtitionſly abuſe kneeling, we are not to be blamed, not only becauſe we teach men to worſhip *God*, and not the Elements; But alſo becauſe we have a lawfull calling to kneele, the commãdement of authority. And ſince ſome men will turne all geſtures into ſinne, it is enough for us, that the Word allowes them, we have a calling to uſe this geſture, and if we ſhould refuſe to uſe it, wee ſhould occaſion worſe effects, the diſturbing of the *Churches* peace, the loſſe of our Miniſtery, and of the comfort of the Sacrament; As theſe men doe by their diſobedience. So to turne to the Diſputers Argument againſt himſelfe,

Epiſt. 118. ad Ianuar.

That which is an occaſion of unreverence, prophanation of the Sacrament, diſturbing the *Churches* peace, loſſe of our Miniſtery, and the comfort of the Sacrament; is to be avoyded, aſwell as that which may be an occaſion of Idolatry.

But ſitting at the Sacrament, and refuſing to kneele is the occaſion of all theſe,

Therefore to be avoyded.

I come to the third exception, that *Kneeling is an appearance of Idolatry, & will-worſhip, & ſo contrary unto the word*

of God, I. Thess. V. 22. *Abstaine from all appearance of evill.* Surely the brethren content themselves with the sound of Scripture, and *As the fool thinketh, so the bell clinketh.* They never search into the sense and meaning of it. If they should expound that Text so as if the same were to be extended to all appearances of evill whatsoever, without any manner of restraint or modification: Then may we not doe good duties at any time, if the same have an appearance of evill unto others: Then must we condemne diverse actions which are approved in the word of God: As *Iacobs* laying of rods before the cattell, had a manifest appearance of fraud; The *Reubenites* Altar had an appearance of defection from *God*, and of separation from their brethren; *Ruths* going to the bed of *Boaz*, had a manifest appearance of unchastity; *Ezekiahs* asking of a signe, had a shew of diffidence, and *Davids* dauncing before the Arke, of levity, *Obadiah* his falling on his face before the Prophet *Elijah*, had an appearance of Idolatry: The Apostle *Pauls* shaving of his head and purifying of himselfe, was a shew of Iudaisme; And his pleading that he was a Pharisee, to put dissention betwixt the two sects, might seeme dissimulation and worldly policie. Therefor it is certaine that the Apostles precept must be understood with some limitation. To helpe them then to the understanding of that Text, I say. I. That howsoever that precept may be applyed unto matters of practise, yet the Apostle speakes there only of matters of doctrine, as *M. Calvin* observes, following therein *S. Chrysostome* and *S. Ambrose*, and as is evident by the words going before; *Despise not prophecying, try all things, and keepe that which is good*, And then *Abstaine from all appearance of evill.* Where he teaches us how prophecying or preaching shall be profitable, and without danger unto us; namely, If we be carefull for to try the doctrine, as the *Bereans* did by the rule of *Gods* word, And then embrace that which wee find to be

Calv. in loc. Docet qualiter nobis utilis futura sit prophetia citra periculum,

be good, reject that which is manifestly false; But if any thing be doubtfull, neither so evidently true, that it ought to be embraced, nor so manifestly false, that it ought to be rejected; We are to keep off from it till we have more thoroughly proved it. This is to abstaine from all appearance of evill, or (as the word beares) all evill appearance. And would to *God* that these mens disciples had followed this advise, then should they not have beene so much infected with the poyson of their doctrine. II. The appearance of evill which we are to abstaine from is not in respect of others, but in respect of our selves; We should abstaine from that which appeares to us, after due tryall and examination to be evill: for it is every man himselfe that is to prove all things, that is all doctrines, and not others for him: And he is to keepe that which is good; not that which appeares good unto others; But that which he himselfe, after tryall evidently finds to be good: And so he is to abstaine from that which after tryall appeares evill unto himselfe, whatsoever it appeare unto others. And so this is all one with that which the Apostle requires *Rom.* XIV. 5. *Let every man be fully perswaded in his owne mind.* But then if any man should apply this rule; to the practise of things indifferent, he must extend it no further, then to those things, which are in our owne choyce, as not being determined by any constitution civill or Ecclesiasticall. III. If the precept be extended unto those things which appeare evill unto others, then those *others* are only men of sound Iudgement, *recte sentientes*, to whom nothing seemes evill but what indeed is evill: And so nothing is forbidden, but what is evill; (As the *Syriacke* expresses it *Abstaine from all kind of evill, or from every evill thing*) As namely, intire familiarity with wicked persons, and Communion with them in evill, which is not onely an appearance of evill, but evill it selfe. And so this precept is all one with that of the

dum, nempe si attenti erimus ad omnia probanda, & si lectio vitas & festinatio aberit. --And, Quum nondum ita comperta est doctrinæ falsitas, ut meritò rejici queat, sed tamen aliqua hæret sinistra suspitio, & timetur ne quid reneni lateat—— ——Vbi autem subest falsi metus, aut mens dubitatione est implicita, pedem referre vel gradum suspendere convenit.

Apostle *Iude*, who borrowing a Metaphor from the Ceremoniall pollution of the Law, bids us *Hate even that garment which is spotted by the flesh* ver. 23. Also the unseasonable practise of holy duties without regard to the circumstances of time and place comes within the compasse of that prohibition, as for a man to kneele downe and pray in the market place; And for the brethren to keepe their exercises in private conventicles, and at unseasonable houres: This is not only an appearance of evill, but evill, because it is contrary to that discretion which *God* requireth, appointing every thing to be done in due season, and in lawfull manner. But what is this to kneeling at the Sacrament? It cannot come within the compasse of the Apostles prohibition: for it is not evill in it selfe, and it appeares not evil to us, we being fully perswaded in our conscience, both of the lawfulnesse and expediency of it; Neither doth it seeme evill unto any iudicious men, but only unto humorous fooles, whose heads are crazed in the principles of understanding; for whose sakes we ought not, nor can not abstaine from it, considering first that the publicke doctrine cleeres our practise, from all evill and appearance of evill: And if it were not for the doctrine of the *Church*, there is no gesture we could use in *Gods* worship, but it would carry a shew, both of heathenish and Popish Idolatry, forasmuch as all gestures have beene abused by them. Againe we have a lawfull calling for to use it, The Commandement of authority; And it is not a shew of evill in a thing indifferent, that can make it unlawfull to him who hath an honest calling to use it. Finally, if we should refuse this gesture for the pretended shew of evill, what other gesture can we use which hath not a greater appearance of evill? If we use sitting, it hath a manifest appearance of unreverence, prophanenesse, contempt of the holy Sacrament; And refusing to kneele being commanded, hath more then a shew of arrogance,

rogance, pride, presumption, of faction and disobedience. But for any to refuse so farre, as rather then kneele, to lose their ministery, and the comfort of the Sacrament, is not only an appearance, but a pregnant evidence of vile hypocrisie; while they straine at a gnat and swallow a Camell, refusing the greatest good, for avoyding of that, which is but by misconstruction, a shew of evill, to some few people only, whom they themselves have deluded. But the Disputer will prove our kneeling at the Sacrament to bee an appearance of Idolatry, And how? He tells us *The body goes as farre as it can goe, if it would commit Bread-worship* (pardon me good Reader for presenting thee such non-sense) And againe that *When we kneele, our outward behaviour is as like the Idolatrous kneeler, as can be; so that none can tell whether we worship God, or the bread.* And that *A Magistrate can doe no more (for his heart) when he would suppresse Idolatry, then curb the outward expressions of it; for the heart no man can know whether it be committing Idolatry or not, but by the outward acts.* This miserable man is so blinded, that hee is a fitter object of pitty, then subject of instruction: for hee will not consider, that all gestures are common to true worshippers and false: That kneeling did first belong unto *Gods* service, and albeit it bee now used by Idolaters by unjust alienation, yet it is fit that we should give unto *God* that which is his owne, he having sayd: *Unto me every knee shall bow*: That unlesse we use these gestures in the worship of *God*, which are used by Idolaters, (And so our behaviour be as like theirs as can be) we shall use none at all: And take away all gestures, then take away the whole outward worship of *God*: That it is not the outward gesture which distinguisheth betwixt a true worshipper, and an Idolater, but their Doctrine and Profession. I will now further tell him, that our kneeling at the Sacrament is no liker the *Papists* kneeling, then their sitting is like

unto

unto the *Popes*, except only that they have not so great a shew of *devotion*. And *as a Magistrate can doe no more when he would suppresse Idolatry, then restraine the outward act:* So our Kings Majesty, when he would bring these men to an orderly forme in *Gods* worship, he can doe no more but injoyne the outward expression thereof by a decent and reverent *kneeling*; hee can not roote out of their harts, unreverence, prophaneness, arrogancy, pride, præsumption, and hypocrisie; which are the only true cause of their opposition. Now as to his other aspersion, that *kneeling is an appearance of Will worship*. I shall need to say no more, then I have already, when I treated of Christian liberty, namely that we doe not place either Worship or Religion in that gesture, nor lay any opinion upon the consciences of people of the necessity thereof: But such is his ignorance, that hee can not distinguish between these things, *Quæ spectant ad cultum*, which belong unto the worship of *God*, and wherein it consists; And those things *Quæ conducunt ad cultum*, which only conduce unto *Gods* worship, as the changeable circumstances of time and place, and the outward forme and order of Administration, of which sort is our kneeling at the Communion, but a changeable circumstance, albeit of all other gestures, the most decent expr ssion of worship. And so not being esteemed by us to be worship, it can not be called *Will-Worship*. Besides, we have a warrant from the Word, both by precept and president, to kneele in *Gods* service. But as for them who make sitting necessary and essentiall unto the Sacrament, as a part of *Christs* Institution, without any warrant from the Word; And who bind the consciences of their people by their negative precepts, to refuse our Ceremonies; I have proved both in my Sermon, and in this discourse, that they are guilty of will-worship in the highest degree. So that the Disputer alleadged that place *Col.* II. 23. against will-worship, in an

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ill houre to his owne head: for these men whom the Apostle charges with will-worship, did not urge the necessity of doing any thing which *God* had not commaunded, but the necessity of abstayning from some things, which *God* had not prohibited, as may appeare by the words going before, *Touch not, Taste not, Handle not*: So that there may be will-worship, in making conscience of abstayning from a thing that is indifferent, as if it were in it selfe unlawfull; as well, as in placing Religion in the observation of it. This is indeed the brethrens case: They bind the consciences of men under paine of sinne, not to kneele, not to crosse, not to weare a surplice, and in a word not to observe any thing injoyned in our *Church*, whereby they are as guilty of will-worship as the false Apostles were; And besides their will-worship, they are guilty of disobedience, which the false Apostles were not: for there was no commandement to injoyne *Touching, Tasting, Handling*; But they were things left unto their owne power; whereas our Ceremonies are injoyned by lawfull authority. And now to turne his weapon against himselfe,

That which carryes a greater appearance of unreverence, prophanenesse, contempt of the Sacrament, arrogancie, pride, præsumption, faction, disobedience & hypocrisie; then kneeling doth of Idolatry: Is to be avoyded.

But such is sitting at the Sacrament, and refusing to kneele when they are injoyned.

Ergo &c.

That gesture should not be used in the Sacrament, which is used by the Pope: Nor our behaviour like his, for avoyding the appearance of Idolatry:

But such is sitting. *Ergo* &c.

They who place Religion in a thing indifferent, and lay an opinion upon the consciences of people of the necessity of it: As also they who teach men to place Religion

in abstayning from things indifferent, albeit commaunded by lawfull authority, are guilty both of will-worship and disobedience:

But the brethren doe so, as I have even now declared. *Ergo &c.*

I am now come unto the last exception, *That kneeling in the Act of receiving is Idolatry.* Here the Disputer doth not speake, but mutter: he dares not directly charge us with *Idolatry*; (for any thing I can find in the Libell) yet he labours to insinuat so much unto his credulous disciples, giving this as a reason of their refusing that gesture. *Lest it be the inducement or very act of Idolatry.* Which is, (as I observed before) *Superstitiosa timiditas, A feare where no feare is.* Againe he tells us, That *Christ used not kneeling* (namely in the Institution of the Sacrament) *to prevent all Idolatry.* This is a bold, yea an impudent assertion: for hee knowes not what gesture *Christ* used; Neither doth it appeare unto us, that *Christ* himselfe did receive the Sacrament; But that he ministred the same unto his disciples: And if they did not kneele, it was not upon that ground, to prevent Idolatry; But, (as I have manifested in my Sermon) because this Sacrament was celebrated with the conjunction of another meale, which did require a gesture of ease: And because he did in a manner conceale the glory of his God-head, till after his resurrection, insomuch that in the dayes of his flesh, his Disciples did not in their ordinary prayers kneele unto him as the object of joynt adoration. Besides, the forbearing of this gesture cannot prevent Idolatry; for I have formerly proved, that a man may commit Idolatry sitting as well as kneeling. But here the Disputer tells us, *A man cannot commit* [*Bodily Idolatry*] *sitting, which he may doe kneeling.* By which very Phrase, all men may see that these men take upon them to coyne a *new divinitie*: for I have read of *materiall* and *formall Idolatry*; But I dare say,

say that the distinction of *Corporall* and *Spirituall Idolatry* was never heard of, (at least in this sense) till these *Empyrickes* did invent it. But I will pardon him his ignorance, as I have done many greater offences: for I find by another place in the Libell, what misleades him: He sayes *There is an outward worship as well as an inward*, And therfor he thinkes there should be an outward, or (as he termes it) *Bodily Idolatry*. But he is not so learned as to know the difference betweene λατρεύειν from whence comes *Idolatry*; And προσκυνεῖν which signifies to worship: The former doth expresse the spirituall duty of the Soule and all the affections thereof, which is due only unto *God*, whereof the gesture of the body is but an outward expression: The body being no more capable of the attribution of this worship, then the ground it selfe whereupon we kneele, but only as it is acted by the Soule which understandeth and willeth. But the other word προσκυνεῖν, as also the *Hebrew Schachah* and *Histachaveh*, and the Latin word *Adorare*, signifieth properly the bowing of the body, and commonly doth expresse outward worship, not only religious, but also civill. Wee find it used to expresse both in one verse 1. *Chron.* XXIX. 10. *They worshipped the Lord and the King*. But it were a pitty that the Disputer should lose the benefit of his *Invention*, which is but the first part of *Logick*, when there is no hope that ever he will attayne to the second part which is *Iudgment*. I will therfor make good the distinction: There is a *Corporall* and *Spirituall Idolatry*, not in respect of the *Act*; (as he understands it) But in respect of the *Object*, or the thing worshipped, which may be either corporall or spirituall: And so if the *Papists* be guilty of *Corporall Idolatry* in worshipping of Images; The *Puritanes* are guilty of *Spirituall Idolatry* in worshipping their owne Imaginations: for indeed there can be no greater Idolatry, then for men to magnifie their owne fancies,

(as they doe) and for the honour of that bable, to break Lawes, despise authority, trouble the *Churches* peace, & forsake their Ministery. So that the Libeller speakes more truely then he is aware, and like *Balaams* asse, to the understanding of others, though not to his owne; when he brings in *B.D.* saying, *There is no Idolatry but in thy brayne I dare say.*

I thought to have insisted long on this point, to prove that it is not only lawfull, but also expedient to worship *God* before a creature occasionally, whether consecrated or not consecrated, of holy signification or otherwise; But especially when the thing before which we worship is a signe of *Gods* presence, and token of his love towards us: provided alwayes that no religious worship be transferr'd unto the creature it selfe, nor it made any wayes the object of adoration, neither *Objectum quod*, nor *objectum per quod*, nor *objectum in quo*. But I may spare my paines, till I heare the Disputers Arguments; for in all the Libell, there is not one Argument to prove kneeling in the act of receiving to be Idolatry, but only bold assertions such as this. When he was told that a man may lawfully kneele downe and worship *God* before his bed, and that not only casually but occasionally, having a respect unto that rest which he desires to receive in his bed, under the protection of the Almighty: And that it is no other wayes we worship *God* in and before the Sacrament: He sayeth *That the bread in the Sacrament is an Idolizable object, and when men kneele before their bed they doe it not in reverence of their bed, and they kneele before that wherewith never Idolatry was committed; But when we kneele before the Elements, we doe it in reverence of the mysteries, and before that which hath beene committed Idolatry with.* I will now briefely referre unto his wiser thoughts these considerations following. I. That there is nothing in this world which is not (to use his owne Phrase) *Idolizable*, even a mans

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owne bed: The Apostle speaking of *Epicures*, sayes *Their belly is their God*: So it may be said of some voluptuous men who glut themselves with ease, sleepe, and fleshly pleasure; *Their bed is their God*. II. There was a time when the Sacrament had never beene abused to Idolatry, namely before these 800. yeares he speakes of, and if it was lawfull then to kneele in receiving, it is still lawfull unto us; for I have proved at large that the abuse of kneeling by others, makes not that gesture uncleane unto us, the same being a naturall gesture which *God* hath sanctified for his owne worship. I will goe further and justifie that if a man were cast into *Groenland*, where for diverse months he wanted the light of the sunne, afterwards upon the first returne of the same, it were not unlawfull for him to fall downe upon his knees, & praise *God* for the comfort of that light, albeit the Sunne of all other things hath beene made the greatest Idol, and is the same *Individuall* body which hath beene so abused. III. If there be any force in that Argument or rather assertion, it makes more strongly against the Sacrament it selfe, then against kneeling in *Gods* worship: for it was the bread which was made the Idol, and not kneeling, which being a naturall gesture, alwayes was and ever will be common to true worshippers and false. IV. It is a shamelesse calumnie in the Disputer to charge us that we kneele in reverence of the mysteries. We professe indeed to reverence them, for there is reverence due to Levit. 19. 30. all holy things, which for distinctions sake we call not worship, but *Veneration*: yet that is not the ground or cause of our kneeling; but a consequent that issues from the gesture: our kneeling is directed unto *God* alone, who vouchsafes to communicate himselfe unto us in these Elements; yet out of that gesture directed to *Gods* reverence ariseth to the Elements, we comming to *God* so reverently when we doe receive them: But to speake properly, the veneration of the Elements stands not in

speciall gestures directed unto them, but only in comely and decent using of them. V. Albeit we neither kneele to the Elements, nor in reverence of them; yet we worship *God* receiving the Sacrament, with a religious respect unto the same, as unto that which ministers unto us the present occasion of worship. And that this is most lawfull may appeare by the common practise of *Gods* people in the like cases. They did fall downe and worship *God* being occasioned thereunto by some such object either audible or visible: sometimes when they heard his voyce: *Gen.*17.3. *Matth.*17.6. Sometimes when they received a *message* from him: *Gen.* 17.17. *Exod.* 4.31. Chap. 12.27. Sometimes when they saw some visible signe of his presence, as the *Clowdie Pillar*, *Exod.*33.10. *The glory of the Lord*, (that is, some excellency visible to the eye) 2. *Chron.*7.3. *The Arke of the Covenant*, *Iosh.*7.6. 1. *Kings*.8.54. *The Temple*, *Ezra.*10. 1. *Psal.*5.7.138.2. *His holy hill*, *Psal.*99.9. *His holy Oracle*, *Psal.*28.2. *His footstoole*, *Psal.*99.5. *Psal.*132.7. *The fire that came downe from heaven and consumed the sacrifices*, *Levit.*9.24. 2. *Chron.*29..28.29. *Micah.*6.6. All these things were occasions of their worshipping, and in worshipping they had a religious respect unto them: so are the Elements in the Sacrament to us, as being more lively testimonies of *Gods* presence then any of the former, and therfor we have good cause to worship *God* with a religious respect unto them for as *Athanasius* sayes, *Si rectè fecerunt Indei* &c. If the Iewes did well to adore the Lord where the Arke and Cherubims were, shall we refuse to adore *Christ* where his body is present: shall we say, *Abscede à corpore*, (or *à Sacramento corporis*) *ut te adoremus*: Keepe thee from the Sacrament if thou wouldbe worshipped. But that which misleades the brethren is; they doe not distinguish betweene worshipping *a creature*, and worshipping *before a creature*: Even as *Bellarmine* would prove that it is lawfull to

Ep. ad Adelph:

De beat. Sanct. lib. 1. cap. 13.

worship

worship a creature, because we are called to worship *God* at or before his footstoole: So would they prove that we unlawfully worship the Sacrament, because we worship *God* at or before it. But these two must be distinguished, The former never was, is, nor can be lawfull: But the latter namely, to worship *God* in his owne Ordinance, and so before a creature occasionally, is not onely lawfull, but sometimes necessary, as the former instances doe sufficiently declare. But here I know they will say, They had a speciall warrant for what they did, which we have not. To let passe what I have manifested before in this discourse, that we have warrant both by precept and president to kneele in any part of *Gods* worship, and consequently in receiving of the blessed Sacrament: I will desire them first to consider, that if to worship before a creature, were all one as to transferre adoration unto it, (as they understand the matter) then no warrant could make it lawfull: it is so necessarily repugnant unto the eternall Law, that *God* could not command it; *for God cannot deny himselfe*, and he sayeth: *My glory I will not give unto another.* Againe there was no Commandement for *Iosuah* and the Elders of *Israel* to fall downe before the *Arke*, nor for any other before *Davids* time, yet they did it as lawfully before as after: no Commandement to worship before the *Clowdie pillar*, nor before the *glory of the Lord* which came downe upon the house, nor before the fire and the sacrifices; no Commandement for the people to fall downe and worship, when they heard the word of the Lord from *Moses*, *Aaron*, and *Iehaziel*. So though we had no particular warrant, yet were it lawfull for us to kneele at the Sacrament, as it was for them upon these occasions I have now mentioned. I will yet cleere the matter by other instances. The Apostle speaking of a sinner convinced by prophecying sayeth, *That falling downe on his face, he will worship God, and report that God is in them:* The ministers

Isa. 42. 8. 1. Cor. 14. 25.

sters are the occasion of his worshipping, and in the act of worshipping he hath a religious respect unto them who preach unto his conscience: So that it is not unlawfull for a man even in hearing of the word, when his affections are strongly moved, to kneele downe and worship *God*; And yet the hearing of the word is not properly and immediately a part of *Gods* worship, as is the receiving of the Sacrament. A minister being to be ordayned, kneeles downe before the party who is to consecrate him, and takes the booke of *God* in his hand, yet he neither worships the *Bishop* nor the *Bible*; But *God* in whose name he is ordayned, and with a religious respect unto his ordination. A *Pœnitentiarie* who is to acknowledge his offence publickly, and satisfie the congregation which he hath scandalized, kneeles to *God* purposely before the minister and congregation, and with a respect unto them; namely, that they may joyne with him in prayer, forgive his offence and after his repentance receive him into their Communion: When we present a child to Baptisme, we kneele downe before the font, and pray *God* to receive that child as a member of his *Church*, with a religious respect unto that Ordinance. In a word our dull affections are not stirred up to worship *God*, but either by the contemplation of his workes, or meditation in his word, or consideration of his holy Sacraments: So that if we take away all occasionall worship before a creature, we must needs destroy all Religion.

VI. I desire the Disputer and his fellowes to remember that many of their owne faction in *England*, though they kneele not in the act of receiving, yet they doe kneele in blessing of the Elements and giving thankes: And they themselves use to stand, & exhort the people to humble themselves, and to pray unto *God* for a blessing: here is worship before the Elements, with a religious respect unto them; for which they have no more

warrant

warrant either by commandement, or by the example of *Christs* Institution, then we have for kneeling in the act of receiving. And of the twaine it seemeth rather to be Idolatry, to worship in beholding the Elements, then in receiving of them; for no man can be so mad, as to worship that which he is tearing with his teeth. VII. They sit uncovered before the Elements, with a religious respect unto them, which they use not to doe in hearing of the word: Now uncovering the head is a gesture of worship, as well as kneeling; If the one be Idolatrous, so is the other; neither have they any more warrant either by commandement, or by the example of *Christs* Institution, for the one then we have for the other. Besides, they use diverse other expressions of worship, as lifting up of the eyes and hands unto Heaven, which is daylie used by the Priest in the Masse; And sometimes weeping, which hath been abused to Idolatry, as by the women whom the *Prophet* saw mourning for *Tammuz*, a *Prophet* of an Idol, for whom there was a solemne mourning once a yeare in the night: yet have I seene many of their disciples, not only lift up their eyes and hands unto Heaven; but also weepe when they received the Sacrament, and that, (as I charitably beleeve) out of a godly sense of their owne misery, and of *Gods* mercy. Now were it not strange if our kneeling onely should be Idolatrous, and not also those other gestures, which are expressions of worship, and have been abused to Idolatry, as much as kneeling. Finally, I desire him to remember what I have often said, that all gestures being common to true worshippers and false, it is onely the publicke doctrine, and received opinion, that determines the use and end of all gestures, and puts a difference between the servants of *God*, & worshippers of Idols; Insomuch that, (as I told him in the Court) If the first Reformers of our Religion, had onely changed the gesture from kneeling to sitting, & not the doctrine touching

Ezek. 8. 14.

touching the Sacrament in selfe; Idolatry would have remayned. But the doctrine of our *Church* sufficiently cleeres us, that we worship not the bread, either directly, or indirectly; Mediately, or immediately; permanently, or transiently; relatively, or absolutely: To which purpose I will here set downe that Declaration published in the first *Booke of Common Prayer Anno* 1552, which was approved by all the Divines of the Reformed *Churches*, & which was publickly read at my visitation to have given satisfaction to these men: And whereof I shall desire the Reader to take speciall notice, because some of that faction have slandered our *Church* with an Idolatrous intent, saying, *This gesture seemes to be inspyred even with a superstitious intent, and meaning to adore the Sacrament it selfe.* What the intent was shall appeare by this Declaration following.

Abridg. pag. 62.

Out of the Booke of Common Prayer, Imprinted by Edward Whitchurch. MDLII Cum privilegio.

Although no order can be so perfectly devised, but it may be of some either for their ignorance & infirmity, or else of malice and obstinacy misconstrued, depraved and interpreted in a wrong part. And yet because brotherly charity willeth, that so much as conveniently may be, offences should be taken away: Therfor we willing to doe the same, Whereas it is ordayned in the Booke of Common Prayer in the Administration of the Lords Supper, that the Communicants kneeling should receive the holy Communion: which thing being well meant, for a signification of the humble and gratefull acknowledging of the benefites of Christ given unto the worthy receiver, and to avoyd the prophanation and disorder, which about the holy Communion might else ensue. Lest yet the same kneeling might be thought or taken otherwise, wee doe declare that it is not meant thereby, that any adoration is done, or ought to be done either to the Sacramentall bread or wine there bodily received, or unto any reall and essentiall presence there being of Christs naturall flesh and blood. For as concerning the Sacramentall bread and wine, they remaine still in their very naturall substances, and therfor may not be adored, for that

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were Idolatry to be abhorred of all faithfull Christians. And as concerning the naturall body and blood of our Saviour Christ, they are in Heaven and not here For it is against the truth of Christs true naturall body, to bee in moe places then in one, at one time.

This is the Doctrine of our *Church*, against which no man in his right wits can except. And that the Reader may see the opposition between light and darknes, I will give him a taste of their doctrine, as I have gathered it out of their unworthy authors, which is such as (I hope) all Christian eares will abhorre. *Sitting at the Table of the Lord is a part of the Sacramentall signe*: whereby they condemne all *Churches* (which either kneele or stand) of the breach of *Christs* Institution, & are guilty of will-worship, as I have proved. *The principall worke* (namely of a Receiver) *is meditation upon the Analogie between the signes, and the things signified*: which a very reprobate may doe. *It seemes not warrantable by the Word, that in the action of ministring the Elements, the Minister should minister to Christ and the Church both.* When it is his Office to stand between *God* & the people, and minister unto both. *Whatsoever libertie or prærogative a table of repast hath for those that partake thereof, the same have Communicants at the Lords Table.* Whereupon it would follow, that they may cover their heads, eate liberally, drinke oftner then once, and discourse one with another. *Worship to God, and receiving of Christ preached to us in the elements, are two such opposite imployments, that the one cannot but frustrate the other: We cannot banquet with the second person, and yet intertayne holy important negotiation with the first.* Where besides that he makes it unlawfull to pray to *God* so much as mentally, in the act of receiving; no hæretick could have said more to divide the Persons of the *Trinity*. *Kneeling imports inferiority, therfor it is contrary to the union of coheirs.* And many more speeches are in that Author,

Repli. part. to B. Mortons pag. 36.

Perth Assem. pag. 102.

Murray pag. 75.

Disput pag. 27.

Disput. pag. 14. and 20.

Disput. pag. 6. &c.

pressing an æquality with *Christ* in the Sacrament, then which no *Arian* could speake more blasphemously.

Disput. 126. 127. 128. *The Actions of the Sacrament are consecrating, breaking, distributing, beholding, applying, &c. nouns of which can bee called properly Eucharisticall, in as much as wee present nothing to God.* Which doctrine both destroyes the nature of the Sacrament, & is flat contrary to the words of the Institution. Ευχαριστήσας (sayth the *Evangelist.*) And *Christ* himself, *doe this in remembrance of me.* It is not a bare historicall remembrance which he requires; but a remembrance of faith and thanksgiving; so that the whole action is *Eucharisticall.* I could present the Reader with a great deale of such stuffe; If I did love to rake in such noysome sinks as their bookes are.

Thus have I answered whatsoever was objected, and also laid such grounds, as may serve to overthrow whatsoever can be alleadged against the reverent gesture of the Sacrament. But I had almost forgot his last Argument, whereof he seemes to be as confident as *Abishai* was of his speare, *Let me smite him once with my speare to the earth and I will not smite him againe:* yet hath it not so much strength as a bullrush, *That which Christ avoyded in the Sacraments of the old and new Testament; We should avoyd: But all adoration before the Elements Christ avoyded in all the Sacraments &c.* What, did not *Christ* adore when he blessed the Elements and gave thanks? But it may be by adoration he meanes kneeling: Be it so, Yet are both the parts of his syllogisme false: The proposition; for as we are not bound to use the gesture that *Christ* used in any Sacrament; so neither are we bound to avoyd that gesture which he used not, the same being commanded by lawfull authority: It being evident, that no gesture, in any Sacrament, under the Law, or under the *Gospel*, was ever made necessary unto us, either by precept or by example: And so likewise there is neither precept nor example binding us to forbeare

1. Sam. 26. 8.

beare any geſture. Againe his aſſumption that kneeling was avoyded in all the Sacraments is either uncertaine, or falſe, or both, for he himſelfe cannot tell me what geſture was uſed in any Sacrament either under the Law, or under the Goſpell, except only in the *Paſſeover*, and in that too, the geſture was changed from ſtanding to lying, without any ſpeciall direction from *God*. And as for Baptiſme it is more then probable, that the geſture uſed by *Chriſt*, and others in that age, was kneeling: for they went downe into the water, and their whole body head and all was immerſed in the water, which could not have beene if they had ſtood upright, without danger of drowning: They muſt needs therefore kneele or bow their body, *adorationis in modum*, which is all one. Beſides, all who came to be baptized (*Chriſt* excepted) did confeſſe their ſinnes, call upon *God*, and tender a reall homage unto him: Now what geſture is ſo fit for confeſſion of ſinne, prayer and performing of homage; as is kneeling: Therefor *Tertullian* requires in him that is about to be baptized, *preces, jejunia, geniculationem &* *confeſſionem omnium peccatorum.* And it is no queſtion, but if now men of age came to be baptized, it would be thought moſt fitting, they ſhould preſent themſelves upon their knees. I will therefore invert the Diſputers Argument after this manner. Lib. de Baptiſmo.

That which was not avoyded in the Sacraments under the Law & under the Goſpell: We ſhould not avoyd:

But adoration was not avoyded, nor kneeling either, for any thing that appeares. *Ergo* &c.

Againe, That which *God* hath not determined in any Sacrament of the Old or New Teſtament; is left free to be ordered at the diſcretion of the *Church*:

But ſuch is the geſture *Ergo* &c.

Now I intreate the Diſputer and his brethren, to ponder

theſe things which I have ſaid; in the ſcales of unpartiall Iudgment: And I charge them in the name of that *God* whom they profeſſe to ſerve, that they ſhut not their eyes againſt the light; But bring minds prepared te embrace trueth and forſake error. It is a great glory for a man to correct his owne judgment, when he hath beene miſtaken: So holy *Iob* eſteemed it, *Behold* (ſayes he) *I am vile, what ſhall I anſwer thee? I will lay mine hand upon my mouth, Once have I ſpoken but I will not anſwer: yea twiſe, but I will proceed no further.* *S. Auſtin* never got more honor by any booke which he wrote, then by that of his *Retractations*. He who was the ringleader of the ſeparation in *England*, from whom they were called *Brownists*, did afterwards returne, conforme himſelfe, and for many yeares after, enjoyed a good benefice: ſo alſo he who was the cheife penner of the booke called the *Abridgement*, after a few yeares deprivation, acknowledged his error; And the *Church* like an Indulgent mother, received him into her boſome, and conferr'd upon him a farre better living then that which he loſt. I could inſtance in many more of the better and wiſer ſort of that ſide, who after long oppoſition did ſubmit themſelves to the Iudgment of the *Church*. Yea *Mr Cartwright* himſelfe did not condemne our Ceremonies as abſolutely unlawfull, but only inconvenient, and would have no man forſake his miniſtry in regard of a Surplice. I wiſh from the bottome of my heart, that our Diſputer may follow their example and adviſe: for I profeſſe before him who knoweth the ſecrets of all hearts, that I love the man; And if he be not moſt unthankfull, he will not deny that (notwithſtanding the wrong he hath done me) he hath reaped diverſe fruites of my favor. But if he have ſo hardened his heart, that he is ſetled on his lees, and become uncapable to returne: yet I beſeech thoſe who love the truth, and deſire reſolution, that they would not ſuffer themſelves to be

Whitgift pag. 284.

led

led away with such weake showes, as are his Arguments: But that they *try the doctrines whether they be of God or no.* Here I am sure they will find an *Antidot* against what either hath or can be objected against kneeling at the Communion. And for their better remembrance, I shall desire them to take along with them, these briefe rules of direction. I. That all gestures are naturall and so from *God.* II. That all of them are both religious and civill, according to the occasion whereunto they are applyed: As kneeling being applyed to a civill use, is a civill gesture, as when we kneele in kissing the Kings hand, so sitting being applyed to a religious exercise, is a religious gesture. III. That all gestures have beene both abused to Idolatry, and used in the true service of *God*, though some more, some lesse, and indeed sitting seldome or never but occasionally. IV. That one gesture may be more decent and convenient then another, by reason of the nature of the service in hand, and of the occasion which may direct us unto it. V. That no gesture was commanded in any Sacrament under the Law or under the Gospell, nor made necessary in any of *Gods* Ordinances, either by precept or example. Whereupon followes. VI. That it is in the power of the *Church*, to appoint what gesture shall be used in the Sacrament, or in any other Ordinance: And our *Church* following the example of the Primitive *Church* hath appointed kneeling. VII. That it belongs not to any private man to judge what gesture is decent, what not, But unto the Governors of the *Church*, who are not bound to give an account unto their inferiours of the reason of their constitutions, made of things in themselves indifferent: yea, though they offend in appointing things not so fit and convenient; yet so long as they are not contrary unto the word of *God*, the subject is bound to obey, for avoyding a greater evill. *M. Calvin* was of this judgment: The wafer cakes of *Geneva* seemed to him uncon-

Beza in Vit. Calv.

inconvenient; yet he advised his friends not to make any tumult for a thing indifferent. The like advise he gave unto *Bishop Hooper*, & he professes that he mislikes the frowardnesse of those men, who for light scruples depart from the publicke consent; yea he goeth further speaking of a thing imposed which in it selfe is indifferent, *Licet malam caudam trahat, quia tamen per se verbo Dei non repugnat, concedi potest: Albeit it draw a foule consequence after it, yet because in it selfe it is not repugnant to Gods word, it may be admitted.*

Epist. 120.

Epist. 370.

Epist. 379.

Lastly, yet our *Church* hath not used such a magisteriall power, but hath often manifested unto the world, and is still ready to declare, the innocency of all her Ceremonies, and particularly, that kneeling at the Communion, is of all other gestures the most decent and most comely, which shall easily appeare if *M. Calvin* may be admitted Umpyre, he sayes *that kneeling at prayer is a part of the Apostles decencie*, And in another place he gives us three notes to try what is decent. That (sayth he) *shall seeme most comely to us, which shall be fit for procuring of reverence to the holy mysteries; Be an exercise apt to shew and stirre up pietie; and an ornament to the action in hand.* Now to apply these notes unto kneeling at the Sacrament: what gesture can be fitter to procure reverence unto the holy mysteries, then that which is an expression of humility, and is a signe of reverence even in civill worship? or what to stirre up pietie, more then that which hath been commonly used by the godly in all their devotions? And what can be a better ornament unto the Sacrament, then that gesture which imports the excellencie of it, while we worship *God* by abasing of our selves at the receiving of the same? I will adde, that since the beginning of the world, kneeling was never esteemed undecent in any divine action, there being an instinct in Nature, as to worship God, so to expresse it by bowing or falling downe before him, whose

Exemplum sit in genicvlatione quæ fit dum solennes habentur precationes. Instit. lib. 4. cap. 10. sect. 30.

Sed illud nobis decorum erit, quod ita erit ad sacrorum mysteriorum reverentiam aptum, ut sit idoneum ad pietatis exercitium: vel saltem quod ad ornatum faciet actioni congruentem. Ibid. sect. 29.

whose face wee apprehend to be both present & glorious. This consideration of the decencie of the gesture, was sufficient warrant for our *Church* to injoyne it at the Sacrament. But besides, there are diverse other motives to perswade us to kneele, albeit the same were free & left to our choyce what gesture to use: If we will but consider, both what the Sacrament is, and what we are, and with what affections we should come unto it. As for the Sacrament, it hath foure cõsiderations, which doe inforce kneeling. I. It is a signe of *Gods* presence: & (as I shewed before) the people of *God* used to bow themselves, or fall upon their faces at the visible signes of his presence, as namely before the *Arke*: But behold in this Sacrament are the signes of *Gods* presence more glorious then was the *Arke*. The *Arke* was called *Gods* footstoole, & this both *S. Ambrose* and *S. Austin* applying unto the Body of *Christ* in the Sacrament: *Per scabellum terra intelligitur, per terram caro Christi, quam hodie quoq; in mysteriis adoramus.* Ambrof. de spir. sanct. lib. 3. cap. 12. Aug. in Pſ. 98. II. It is a part of *Gods* worship, a chiefe part, there being no other meanes nor Ordinance, wherein a devout soule doth with sense and comfort draw so neere unto *God*, as in receiving of the Sacrament. And all men know that kneeling, of all other gestures, is most fit and decent for *Gods* worship, and hath been most commonly used, insomuch that it is often put for the whole worship of *God*, as *Esay* 45. 23. *Every knee shall bow unto me.* And *Psal.* 72. 9. *They that dwell in the wildernesse shall kneele before him.* Now, were it not strange if that gesture which doth expresse the whole worship of *God*, because it is or may be used in every part therof; should be incompatible with Sacramentall worship. III. It is our Christian sacrifice, even a lively repræsentation of the all-sufficient sacrifice of *Christ* upon the Crosse, and the meanes to make us partakers of the fruits and benefites thereof. And therein wee resigne over our selves unto the service of

God, and so offer up *our bodies a living sacrifice*, by killing our sinfull lusts and affections: for the Sacrament is not only *a testimony of divine grace towards us, confirmed by an outward signe, but also a mutuall testification of our service towards him.* In the Sacrament wee offer unto *God* our faith, our prayers, our thanksgiving, our almes-deeds, with a contrite & a broken heart; all which are spirituall sacrifices *acceptable to God through Iesus Christ.* Now, if we were to performe our homage, or tender our service to the King, wee would doe it upon our knees: much more unto him who is the *King of Kings*, as the *Prophet Micah* instructs us, *Wherewith shall I come before the Lord, and bow my selfe before the high God?* Finally, it is the conduit-pype of *Gods* graces, the casket wherein a rich Iewell is presented unto us from our heavenly Father: for in the Sacrament *God offers unto us his own Sonne, in whom dwells the fulnesse of all grace;* he is pleased to seale and deliver unto us the Charter of our Redemption. And will not a malefactor be content to receive his Pardon upon his knees, or a lesse gift from the hand of his Prince? When *David* allowed *Mephibosheth* to eate bread at his table, he bowed himselfe. Behold *Christ* hath provided a better Table for us, feeding us with that Bread of Life *which came downe from Heaven*, and is it not fit that wee should humble our selves even unto the dust, in thankfull acknowledgement of so great a benefit? When *Abraham* received the promise of the blessed Seed, he fell on his face: And shall we think it much to kneele when wee receive the performance of that promise, even the blessed Seed himselfe? All these considerations may move us, to put a difference between *Christs* Supper, and a common supper, even in our gesture and outward behaviour, when we partake of that holy Banquet. Againe, if we consider what our selves are, besides the respects arising unto us from the consideration of the Sacrament, as

Testimonium divinæ in nos gratiæ externo signo confirmatum, cum mutuâ nostræ erga ipsum pietatis testificatione. *Calv. Inst. lib. 4. cap. 14. sect. 1.*

Chap. 6. 6.

1. Sam. 9. 8.

Gen. 17.

namely, That wee are in *Gods* presence, worshipping him, offering unto him, receiving from him inestimable benefits: We shall find that in the Sacrament, we sustaine the persons of *Pœnitentiaries, petitioners, prayers.* First, *Pœnitentiaries*: for we have before our eyes a lively representation of the bitter death and passion of our *Blessed Saviour*, whereof our sinnes was the cause, and we our selves as guilty as *Iudas*, *Pilate*, or the *Iewes*; which must needs breed in us sorrow and bitter lamentation. The *Passeover* was eaten with *bitter herbes*, and with *confession of their sinnes*: So ought wee to eate this *New Passeover* with the soure sauce of sorrow and contrition for sinne. For if *Christ* for our sinnes did sweat *water* and *blood*, yea, shed his hearts blood; should not wee our selves shed bitter teares, should not our hearts bleed for them? This was foretold by the *Prophet Zachary*, *They shall looke upon him whom they have pierced*, (as we must needs behold him in this Sacrament crucified before our eyes) *and they shall mourne for him, as one mourneth for his only sonne.* Now nature it selfe, and the common custome of all countreyes teach us that kneeling or prostration, is the fittest gesture for *Penitentiaries* who come to acknowledge their offence. The *Syrians* came in before *Achab* with *sackcloath upon their loynes and ropes about their neckes* in token of their guiltinesse, because that they heard that the Kings of *Israel* were mercifull: Even so should we present our selves before the *Lord* in the Sacrament, wherein we celebrate the remembrance of *Christs* death for our sinnes, with all manner of submission: Next, In the Sacrament we are *Petitioners*, & it is a wonder unto me, that they who stand so much upon a civill custome, & urge sitting at the Sacrament, because it is the gesture used at civill meales; will not remember that kneeling is the gesture used by petitioners, if it be unto the King, much more in our prayers unto *God*, as is evident by the practise of the godly

Exod. 12. 8. 2. chron. 30. 22.

chap. 12. 10.

1. Kings 20. 31.

throughout the whole Scripture. And in the Sacrament we are petitioners praying unto Almighty *God*, that we may have an Interest in that precious death, the remembrance whereof we then celebrate. The *Disputer* sayeth, *It is not our maine action to pray* (namely in the Sacrament) *but to meditate upon the passion of Christ*; As if these two were opposite, whenas meditation is a mentall prayer, and true prayer alwayes joyned with meditation. Take away the intention from prayer, it is no prayer, but the sound of words, and what is intention but meditation? *Meditation and prayer* are of such affinity, that one *Hebrew* word comprehends them both: *Isaac went out to the field to meditate*, Or (as others render it) *To pray*: The *Hebrew* word *Lashuach* beares both. Finally, In the Sacrament, we praise *God*, for the worke of our redemption, yea the whole action is a reall thanksgiving. And kneeling is a gesture which hath beene commonly used by them who give solemne thanks. In the 95. Psalme the Prophet calls us, *To sing unto the Lord, to come before his presence with thanksgiving*; And a litle after he shewes what should be our deportment, *O come let us worship and bow downe, Let us kneele before the Lord our maker.*

Gen. 24. 63. Gen. 24. 52. *Abrahams* servant *worshipped the Lord bowing himselfe to the earth*, in thankfull acknowledgment of the good

Exod. 4. 31. successe *God* gave him in his journey. The people *When they heard that the Lord had visited the children of Israel, & that he had looked on their affliction, then they bowed their heads and worshipped*: And that was but upon the report of their approaching deliverance from corporall thraldome: But in the Sacrament we receive a pledge of our spirituall deliverance, from sinne, Satan, hell it selfe, by the death of our blessed Saviour. *When Ezra blessed the*

Nehem. 8. 6. *Lord the great God, All the people ——— bowed their heads, and worshipped the Lord with their faces to the ground.*

2. Chron. 6. 13. *Solomon kneeled downe upon his knees before all the Congre-*

2. Chron. 7. 3. *gation*, and gave thanks unto *God*. *The children of Israel*

——— bowed

——— *bowed themselves with their faces to the ground upon the pavement, and worshipped and prayſed the Lord. All the Congregation worshipped, and the ſingers ſang,* ——— *And bowed themselves.* The *Samaritane* fell downe on his face at *Ieſus* feete giving him thankes. The foure and twentie Elders fall downe before the Throne ſinging prayſes and Alleluiahs, unto him who ſitteth on the Throne. And never was there ſuch an occaſion of thankſgiving as is offered unto us in this Sacrament. Now let us take all theſe conſiderations together, That in the Sacrament are the ſignes of *Gods* preſence; That therin we worſhip *God*; offer our ſervice, yea our ſelves unto him, receive wonderfull benefites from him, confeſſe our ſinnes with pœnitent hearts, pray unto *God* for his grace, and praiſe him for his wonderfull mercies: And it will appeare that humility ſhould be the maine affection of our ſoules; It is humility that præpares us to come to the Lords Table, And humility muſt preſent us at his table: *Humility* is required in all Chriſtian actions, but eſpecially in receiving the holy Sacrament, for at the Inſtitution of that Sacrament, *Chriſt* gave unto his diſciples a leſſon of humility, by waſhing their feete: And were it not ſtrange, If he would have us to expreſſe humility one towards another in the Sacrament, and not alſo towards himſelfe, conſidering that he is repreſented unto us in this Sacrament as crucified for us? And if ther ſhould be humility of the ſoule, why not alſo humiliation of the body?

2. Chron. 29. 28. Luc. 17. 16. Revel. 4. 10. ch. 5. 8 ch. 7. 11. ch. 11. 16. ch. 19. 4.

Here I have alleadged many motives, the leaſt whereof were ſufficient to perſwade us to kneele, though we were at our owne choyce what geſture to uſe in the receiving of the Sacrament: But as the caſe ſtands, ther is a neceſſity of kneeling, if we will receive the Sacrament; for the *Church* will not miniſter the ſame unto thoſe who contumaciouſly deſpiſe her wholſome Orders. And how can it ſtand with the peace of a mans conſcience, to ſpend and end his dayes without the

comfort of the Sacrament? Shall this be a good plea before the Tribunal of *Christ* at that great day; *Lord I did not eate at thy supper, because I could not be permitted to receive it as I doe my ordinary meales?* Will not *Christ* answer them as *Samuel* to *Saul*, Hath the Lord so great delight in civill fashions or gestures, as in *obeying the voyce and ordinance of the Lord?* We are commanded to eate and to drinke, but ther is no Commandement for any gesture; And will any man lose the substance for the Ceremony? If he doe, not only *Gideons* souldiers, but even *Abrahams camels* shall condemne him, who *kneeled downe for to drinke water*: And in the Sacrament is the water of life, which some will rather never drinke, then bow for it. I beseech them to consider how to the disturbance of the *Churches* peace, and great prejudice of their owne soule, they contest about *trifles*. Ther are other things wherein they may exercise their zeale, *Contending for the faith which was once given unto the saints, striving to enter in at the strait gate*, to goe one before another in goodnesse, fighting against the *lusts which warre in their members*, beating downe the pride of their owne hearts, and wrestling *against principalities and powers*. This were a strife worthy of a Christian: But as for Ceremony or no Ceremony, kneeling or sitting, a white garment or a black; *The kingdome of God* consists not in these things, *But in righteousnesse, and peace, and ioy in the holy Ghost*. *As many* (sayeth the Apostle) *as walke according to this rule, peace shall be upon them, and mercy, and upon the Israel of God*. And let us marke the rule, *even that Circumcision is nothing, nor uncircumcision*, that is, *Ceremonie nor no Ceremonie*; But the substantiall, *a new creature*. Now *The God of truth and peace open the eyes of them that are out of the way, and restore peace to his disturbed Church, that as there is one sheepheard, so we may all become one sheepfold, worshipping the only true God, through his sonne Iesus Christ in the unity of the Spirit, and in the bond of peace.*

Gen. 24. 11.

Rom. 14. 17.

Gal. 6. 16.

AMEN. 10 JY 57

ERRATA.

PAg. 36. *in marg.* l. 4. contendi *read* contendendi. p. 51. l. 24. this geſture *read* his. p. 54. l. 29. he brake it *read* he bleſſed it. p. 67. l. 6. in the Sacrament *read* in this. p. 80. l. 7. *Niddus*, reade *Niddui*. p. 96. l. 21. far *read* fare. p. 123. l. 9. ὑποτάπεδς *read* ὑποτάσσεδς. and l. 34. were it not a ſtrange *reade* were it not ſtrange. p. 133. l. 14. many forces *read* maine p. 144. l. 33. if ye ſhould, *read* if he &c. p. 155. l. 11. eſt qui qui, *read* eſt qui. p. 163. l. 24. to turne to the, *read* to turne the. p. 173. l. 33. to Gods, *read* to God. p. 179. l. 25. would follow, *read* will. p. 182. l. 5. te. *read* to.

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